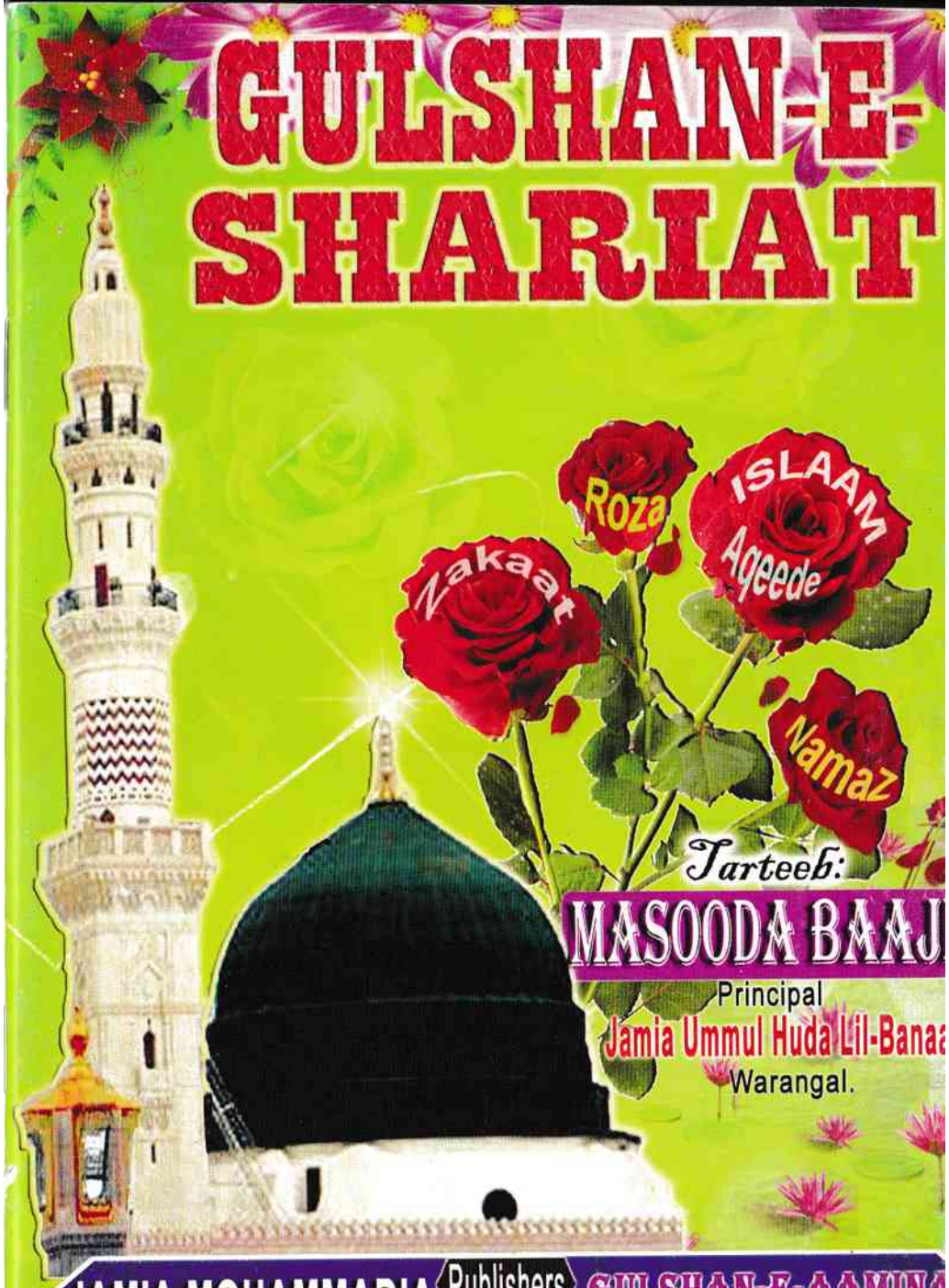
GULSHAN-E-SHARIAT



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Madarse mein jumla aath (8) mudarriseen, ek bawarchi, ek chaprasi, ek hajjam, aur do dhoban khidmat karte hain. Istarah madarse ke mahana akhrajaat ek lakh Pachatthar Hazar (1,75,000) se bhi ziyada hain. Ye tamam akhrajaat Aap jaise ahl-e-khair hazrat ke ta'aawun se poore kiye jate hain.

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Madarsa abhi qadeem imaarat mein apni khidmaat anjaam deraha hai, jahan talaba ko naa kaafi jagah ki wajah se bahut takleef pesh aarahi hai. Madarse ki nayee imaraat tameer karne ki sakht zaroorat hai. Lehaza aap hazrath dil khol karke is kaare khair mein hissa lein.

Khadim-e-Idara

(Moulana) **Khaja Jafarul-Abideen**

786

GULSHAN-E-SHARI'AT

❖ Tarteeb-o-Taaleef ❖

Haafiza-o-Aalima

MASOODA BAAJI Saheba

Principal:

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Dukhtaraan-e-islaam ki deeni aur asree taleem -o- tarbiyat ke liye shahr-e-Warangal (Telangana) mein "Jamia Ummul-Huda Lil Banaat" ke naam se Ahl-e-sunnat o jamaat ka ek me'yari idara qaaim kia gaya hai. Jahaan bachchiyon ko aala meyar ki deeni taaleem ke saath saath pakiza tarbiyat aur achchhe akhlaaq se aaraasta kia jaata hai.

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KHUSOOSIYAAT

Is madarse mein Achchhi taalim ke saath. Qiyam o ta'am ka maaqool intezam aur hostel ki bahtareen sahulatein maujood hain. Dastkaari, silaai aur digar zaroori funoon ki bhi tarbiyat dee jaati hai.

Note: Agar koi apne marhumeen ko isaale sawaab ke liye kitaben print karwana chaahte hon to raabta karen.

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اَلْحَمْدُلِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى مَنْ كَانَ نَبِيًّاوَّاٰدَمُ بَيْنَ الْمَآءِ وَالطِّيْنِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

ALLAH Azza-wa-jall ki baargaah mein haqeeqi hamd o sana, aur shukr o niyaz ke sajde adaa karte hain. Saath hi uske Habeeb hamare Aaqa *Sallallahu'alaihi wasallam* ki khidmat mein beshumaar darood o salaam ke nazraane pesh karte hain, ke hamein asri taqaze ke mutabiq, ek deeni zaroorat ko poora karne ki taufeeq milee.

Qaari'een! Pesh -e- nazar kitaab "Gulshan-e-shariat" do hissoun par mushtamil hai, pahle hisse mein Aqa'id-e-ahle sunnat bayaan kiye gae hain. Is mein ham ne taqreeban aqeedoun ko hawaloun ke saath pesh karne ki koshish ki hai. Aur hamare zikr karda aksar hawale, ahadees numbers "Al-maktaba Ashshamilah" ke mutabiq hain. Aur kitaab ke dusre hisse mein Ahkam-e-shariat bayaan kiye gae hain. Chunke is kitaab ko likhne ka maqsad kisi masle ki tahqeeq pesh karna, yaa us par dalaail qaaim karna nahi tha. Isi liye Shar'ei masaail ko zikr karte waqt Qur'aan o Hadees ke hawale ham ne zikr nahi kiye, aur agar kar bhi dete to aam loog unko parh hi nahi sakte, samajhna to bahut hi door ki baat hai. Aur phir us se kitaab ka andaz bahut hi ziyada dushwaar bhi hojata. Lihaza Urdu zabaan mein 'Fiqh-e-Hanafi' ki sab se mo'tabar aur mustanad kitaab "Bahar-e-shariat" ke hawale par hi iktifa kia. Jin hazraat ko tahqeeq ya mazeed tafseel ki zaroorat ho, woh "Bahar-e-shariat" ka mutaala farmaaen.

Aakhir mein aap se ek mukhlisaana guzarish hai ke, ham ne proof reading ki poori koshish ki hai, phir bhi koi kamee ya ghalati nazar aae, to islaah farmaen. Isi tarz mein hamari mazeed kitaben anqareeb aane waali hain. Allah ta'ala asbaab muhaiya farmaae. Moula ta'ala hamari is koshish aur mehnat ko qabool farmale. Aur ziyada se ziyada deen ki khidmat ki taufeeq ataa farmaae. (Aameen)

Note; Reference mein Surah ke naam ke baad jo number darj hai woh "Ayat number" hai, aur hadees ki katab ke baad wala number "Hadees number" hai.

بسم الله الرحمن الرحيم

AQAA'ID
-E-
AHLE-SUNNAT

IMAAN AUR KUFR KA BAYAAN

IMAAN; Hamare pyare Nabi-e-kareem *Sallallahu Alahi wa sallam* ka jin chizon ko Allah ta'ala ki jaanib se laana yaqeeni taur par saabit hai, un tamaam baaton ko dil se sach aur haq maanna 'Imaan' hai. Aur aam halaat mein zaban se uska iqraar karna bhi laazim hai. [Kitabul aqaaid. Page;42]

✧ Imaan haqeeqat mein dil se un tamaam baatoun ko haq maanne ka naam hai. Zaban se iqraar karne mein thori tafseel hai. Woh ye ke agar dil se qabool karne ke baad usko zabaan se iqraar karne ka bhi mauqa mila to iqraar karna farz hai. Aur agar kisi ne poochh liya to ab aur ziyada zaroori hoga ke woh zaban se iqraar kare. Poochhne par bhi iqraar na kia, to woh kafir hi rahega.

✧ Agar kisi ko dil se islaam qabool karlene ke baad, zaban se iqraar karne ka mauqa hi nahi mila. Jaise uski maut ho gai to woh shakhs Allah ta'ala ke paas to mo'min hoga, lekin dunya mein us par kufr ka hukm hi rahega. [Bahar-e- shariat part #1]

KUFR; Hamare pyare Nabi-e-kareem *Sallallahu Alahi wa sallam* ka jin chizon ko Allah ta'ala ki janib se laana yaqeeni taur par saabit hai, un mein se kisi ek ka bhi inkar karna, ya kisi ek ki bhi tauheen karna 'Kufr' hai. Iske alawa kuchh aise kaam bhi hain jinke karne waale par kufr ka hukm lag jaata hai. Jaise hinduwon ki tarah peshani par qashqa lagana, gale mein zunnar pahenna waghera. [Kitabul aqaaid. Page;42]

✧ Musalmaan hone ke liye yeh bhi shart hai ke, zaban se kisi aisi baat ka inkaar na kare jo zaruriyaate deen mein se ho. Zaruriyaate deen; Jaise Allah ta'ala ko ek, aur tamaam aebon se paak maanna. Huzoor *Sallallahu Alahi wa sallam* ko aakhri nabi maanna. Namaz aur Roza ko farz maanna.

Qur'aan ki tamam ayatoun ko haq jaanna aur uski tamaam baatoun par imaan rakhna waghera. [Bahare shariat part #1]

✧ Badan se jo amal kiye jaate hain, woh imaan ka hissa nahi. Lekin kuchh kaam aise hain jinke karne waale par kufr ka hukm lagta hai jaise kisi butt ko sajda karna, qur'aan majeed ya ka'ba muazzama ki, ya kisi sunnat ki tauheen karna waghera. [Sharhe aqaaid nasafi]

SHIRK; Allah ta'ala ki zaat ya sifaat mein kisi aur ko shareek samajhna shirk hai. Zaat mein shareek samajhna jaise kisi aur ko uski tarah ibadat ke qaabil maanna, ya uski tarah hamesha baaqi samajhna. Aur sifaat mein shareek maanna jaise uski koi sifat kisi aur ke liye Zaati, Qadeem, Azali aur Abadi taur par saabit maanna. Yeh 'Shirk' hai. [Kitabul aqaaid. Page;42]

✧ Musalmaan ko musalmaan aur kafir ko kafir samajhna bhi zaruriyaate deen mein se hai. Kisi musalman ko kafir kahne waala ya us par shirk ka hukm lagane waala khud hi kafir ho jaega. Isi tarah kisi kafir ko kafir na samajhne waala bhi khud kafir hojaega. [Bahare shariat part #1]

BID'AT Har woh nayaa kaam, jo Nabi -e- kareem *(Sallallahu Alahi wa sallam)* ki zaahiri zindagi mein nahi hua, baad mein shuru kia gaya ho. Iski teen qismein hain.

1) BID'AT-E-HASANAH; Yani aisa naya kaam jisko karne mein sawab ho. Ye kabhi waajib bhi hota hai. Jaise Quraan majeed ko ek jagah jama karna, us mein zabar zer lagana. Bazaabta Uloom-e-fiqah waghera ka nizam qaaim karna. Ye sab bid'at hain. Lekin unko chhor dena gunah hai.

2) BID'AT-E-MUBAHA; Aise nae kaam jin ko karne se na to koi sawaab ho, aur na koi gunaah ho. Jiase train, bank aur mobile waghera ka istemal. Ye bid'at to hai lekin is mein na to koi gunah nahi, aur na hi koi sawab.

3) BID'AT-E-SAIYIAH; Aise nae kaam jo kisi hadees ya kisi sunnat ke mukhalif hon. Isi bid'at ko buri bid'at kaha gaya hai, is ko karne mein gunah hai, aur kabhi ye bidat haram bhi hoti hai. Jaise Muharram ka murawwaja taziya waghera.
[Ta'rifaat. Bahar-e-shariat. Ja'al-haqq]

✧ Tafseel ke liye kitab "Faizan-e-gyarhween Shareef" ka mutala kijiye. Jo anqareeb hamare hi idare se pesh ki ja rahi hai.

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ALLAH TA'ALA KE BAARE MEIN AQAAID

✧ Allah ek hai, uska koi shareek nahi, na zaat mein na sifaat mein. Na uska koi partner hai, aur na hi uska koi rishtedaar. Aur woh 'Azali' hai. Yaani hamesha se hai. Aur 'Abadi' hai. Yaani hamesha rahega. Ibadat ke qaabil sirf wahi hai, uske siwa koi is baat ke qaabil hi nahi ke uski ibaadat ki jaae. {Surah Al-An'aam 163, Surah Al-Qasas,88. & Surah Yoosuf,40}

✧ Aql ke zariye usko jaanna aur samajhna muhaal hai, (Kiyun ke jo aql ke zariye samajh mein aajae, usko aql gher leti hai. Aur uski zaat-o-sifaat ko kisi bhi tarah se nahi ghera ja sakta.) Albatta! Uske af'aal (kaamon) ke zariye uske sifaat ki, phir uski sifaat ke zariye uski zaat ki ijmaalan ma'rifat yaani (pahchaan) ho sakti hai.

✧ Allah ta'ala ki zaat-o-sifaat ke siwa tamaam cheezen 'haadis' hain. (Haadis; agar koi cheez ek lamhe ke liye bhi wajood mein na rahe to woh haadis kahlaati hai. Uske opposite "Qadeem" hai. Yaani jo hamesha hamesha wajood mein rahe, kisi ek lamhe ke liye bhi uske na hone ka tasawwur tak na kia jaasake, usko Qadeem kahte hain.)

✧ Woh har kamaal o khoobi waala hai, aur har us cheez se paak hai jis mein kisi bhi tarah ka aeb-o-nuqsaan ho. Jaise Jhoot, Dhoka, Khiyanat, Zulm, aur Jihalat waghera. In jaisi tamaam buraiyan uske liye muhaal hain, balke woh un tamaam baaton se bhi paak hai jin mein na to koi khoobi ho aur na koi buraai. {Sharhe fiqhe-akbar. Sharhe aqaid Nasafi}

✧ Woh jism o jismaniyat, shakl-o-soorat, jagah, makaan, simt, jihat, harkat, sukoon, khana, peena, sona, baithna, aaraam karna jaisi tamaam baatoun se paak hai. {Bahar-e-shariat.Hissa1}

✧ Dunya ki zindagi mein bedaar aankhon se uska deedaar sirf hamare Nabi *(Sallallahu Alahi wa sallam)* ke saath khaas hai, baaqi sab ke liye muhaal. {Almo'taqadul Muntaqad. Page;64}

❖ Han! Qalbi deedaar ya khwab mein deedaar to ye digar ambiyae kiraam balke auliyaae kiram ko bhi haasil hua hai. Hamare imaam aazam ne khwab mein 100 martaba Allah ta'ala ka deedaar kia hai. {Manhu Al-rauzi Al-azhar}

✧ Aakhirat mein har sunni musalman ko uska deedaar naseeb hoga. Aur uska deedaar Bila_kaif hoga. Yaani, dekhenge, magar ye nahi bata sakenge ke kaise? (Woh baargahe ilaahi hai, jahan Kaise? Kiun? Kab? Kahan? In jaise sawalon ki koi gunjaaish nahi hoti.) {Surah Al-Qiyaamah. 22,23}

✧ Uska ilm ILM-E-ZAATI hai. Chahe ghaib ka ilm ho, ya haazir ka, har tarah ka ILM-E-ZAATI sirf aur sirf usi ka hai. Baaqi saari makhlooq ka ilm ILM-E-ATAAI hai. Jo ke Allah ta'ala ne ata farmaya hai. Usne apni makhlooq mein jis ko jitna chaha ilm ata farmaya, kisi ko sirf haazir ka ilm diya, aur apne khaas bandoun mein se jis ko chaaha usko haazir ke ilm ke saath ghaeb ka ilm bhi ata farmaya. [Surah Aal-Imran ayat no. 179]

✧ Jo shakhs Allah ta'ala ke siwa kisi aur ke liye 'ILM-E-ZAATI' ko saabit samjhe woh kafir hai, yun hi jo Allah ta'ala

ke ilm ko 'ILM-E-ATAAI' samjhe woh bhi kafir. [Bahare-shari'at. Part # 1]
Lihaza jo log Ambiya-e-kiraam ke ilme ghaib ko aur Allah ta'ala ke ilm ko ek jaisa samajh kar musalmano par shirk ke fatwe lagate hain, woh apni aur apne iman ki fikr karen.

✧ Allah ta'ala ke liye aisa koi lafz istemal karna jaaiz nahi jis mein kisi bhi tarah ka koi aeb ho. Lihaza uske liye Allah miyan, ya Allah sahib jaise alfaz istemal karna sakht mamnoo hai. [Jannati zewar]

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NABI AUR RASOOL KE BAARE MEIN AQAAID

Nabi, Us bashar ko kahte hain jise Allah ta'ala ne logon ki hidayat ke liye Wahee ke saath bheja ho. [Al mo'ta-qadul-muntaqad]

Rasool, Jis ko Allah ta'la ne koi khaas paigham de kar bheja ho. In ke liye Wahee zaroori nahi balke yeh apne se pahle waale nabi hi ki shari'at ki taleem dete hain.

✧ Note; Nabi aur Rasool dono lafzoun ko kabhi ek ma'ne mein bhi istemal kia jata hai.

✧ Tamam Ambiya 'bashar' aur 'mard' they, na koi jinn nabi hua aur na koi aurat. [Surah Yoosuf. Ayat No.109]

✧ Nabi hone ke liye "Wahee" hona zaroori hai, chahe farishte ke zariye ho, ya bila-waasta. [Surah Al-shoora. Ayat No.51]

✧ Bahut saare nabiyon par Allah ta'ala ne bahut saari kitaben aur saheefe nazil farmae, un tamaam ko haq jaan'na aur sab par iman rakhna zaroori hai. Albatta! Qur'aan-e- majeed ke siwa tamaam kitabon mein logoun ne bahut saari

tabdeeliyan kar deen, lihaza aqeeda ye rakhna hai ke jo kuchh Allah ta'ala ne naazil kia woh sab haq hai, aur logon ne jo tabdeeliyan karlin un par hamara imaan nahi.

✧ Nubuwwat 'kasabi' nahi hai, yani koi banda ibadat o riyazat mein mahnat kar ke usko haasil nahi kar sakta, balke woh khaalis fazle-ilahi hai, jisko chun liya usko ata kar diya. Agar koi nubuwwat ko kasabi samjhe to woh kafir hoga.[Surah Ibraheem.11][Al-mo'taqadul -muntaqad]

✧ Nabi ma'soom hote hain, yani unse kisi gunah ka hona shar'an muhaal hai. Iss tarah ma'soom hona sirf Ambiya e kiram aur firishton ke saath khaas hai, baaqi kisi aur ko ma'soom samajhna gumraahi hai [Al-mo'taqadul mun-taqad. Page,110]

✧ Allah ta'ala Ambiya-e-kiram ko wilaadat se wisaal tak hamesha shirk, kufr, jhoot, khiyanat waghera se aur un tamam baatoun se paak rakhta hai, jin se log nafrat karte hain. [Al fiqhul-akbar]

✧ Har Nabi ki ta'zeem farz-e-aen hai, kisi bhi Nabi ki shaan mein chhoti si bhi gustakhi ya kisi ek ka bhi inkaar karna kufr hai. [Bahar-e-shariat. # 1]

✧ Ambiya-e-kiram ko Allah ta'ala ne apne fazl se "ilm-e-ghaeb' ata farmaya hai.

Quraan kareem ki kuchh aayaton mein ye farmaya gaya hai ke ilme-ghaib Allah ta'ala ke siwa kisi ko nahi. Aur kuchh aayaton mein is baat ka zikr hai ke, Allah ta'ala ke khaas bandoun ko bhi ilme-ghaeb hai. Iska khulasa ye hai ke.... Ilm-e-ghaeb zaati sirf aur sirf Allah ta'ala ka hai, aur khaas bandoun ko jo ilm-e-ghaeb diya gaya hai woh zaati nahi balke ataai hai. [Surah Al-jinn, ayat No. 26,27]

✧ Jo Nabi nahi, woh kisi bhi Nabi se hargiz hargiz afzal nahi ho sakta. Jo afzal maane woh kafir. [Al-motaqad]

✧ Tamaam Ambiyae kiram apni apni qabroun mein usi tarah zinda hain jaise dunya mein zinda they. Balke us se bhi aur ziyada achhi zindagi ke saath hain. [Ibne maaja. Kitabul-janaiz]

✧ Kisi Nabi se unki nubuwwat hargiz zaa'il (khatm) nahi ho sakti. [Al-mo'taqadul muntaqad. P;109]

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HAMAARE NABI

Sallallahu 'Alahi wa sallam.

✧ Dusre Ambiyae kiram ko kisi khaas qaum ki taraf, ek khaas waqt tak ke liye hi bheja gaya tha. Lekin hamaare Nabi *Sallallahu 'Alahi wa sallam* ko qiyamat tak ke liye insaan, jinnaat, firishtey waghera saari makhluqaat ke liye Nabi bana kar bheja gaya hai. [Saheeh Muslim, kitabul-masajid]

✧ Allah ta'ala ne hamare Nabi *Sallallahu 'Alahi wa sallam* ko saari kaainat mein sab se afzal banaya, koi bhi makhlooq kisi bhi khoobi mein hargiz apke jaesi nahi ho sakti, agar koi isko mumkin samjhe to woh kuchh suraton mein kaafir bhi hojaaega, warna gumraah to zaroor hoga.
[Bukhari.6851,7242/ Tirmizi, bab; wa min surati banee Isra'eel]

✧ Hamare Nabi *Sallallahu 'Alahi wa sallam* ko tamaam nabiyoun mein sab se pahle nubuwwat mili, aur aap tamaam Ambi-yaa-e-kiraam ke bhi Nabi hain. [Surah Aal Imraan.81]

✧ Shafa'at-e-kubra sirf hamare nabi *Sallallahu 'Alahi wa sallam* ko haasil hai, phir apki ijazat se digar Ambiya-e-kiram alaihi-mussalaam aur Auliya-e-kiram bhi shafa'at farmaenge.
[Surah Al-isra .79/ Bukhari. hadees No.438]

✧ Hamare Nabi *Sallallahu 'Alahi wa sallam* Khaatamun-nabiyyin hain. Aapke baad koi nabi nahi ho sakta. Jo ye kahe ke aapke baad koi Nabi paida hosakta hai, to woh kafir hai.
[Surah Al-ahzaab. Ayat No.40]

✧ Hamare Nabi *Sallallahu 'Alahi wa sallam* ka naam jitney baar le, ya kisi se suney to har martaba darood shareef parhna waajib hai, na padhe to gunahgaar hoga. Haan! Agar kisi ek hi majlis mein baar baar zikr-e-mubarak ho to kam se kam ek martaba darood parhna wajib hai, uske baad bhi jab jab naam-e-mubarak le, ya kisi se suney aur darood parhta rahe to azeem sawab ka mustahiq hoga. [Fatawa Razvia. Jild.6]

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FARISHTEY

✧ Firishtey noor se paida kiye gai hain, unko ye taaqat di gaei hai ke woh jis shakl mein chaahen zaahir ho sakte hain. [Saheeh Muslim, kitabuz-zuhd]

✧ Woh wahi karte hain jis ka unko baargahe-ilahi se hukm milta hai. Woh kabhi kisi bhi tarah koi gunah nahi kar sakte, unko gunah karne ki taqat hi nahi di gaei. [Surah Tahreem. Ayat.06]

✧ Woh mard ya aurat nahi hote. [Sharhul aqaidin_nasafiya. Page 142]

✧ Tamam firishtoun ka adab karna farz hai. Kisi bhi firishte ki adna si bhi gustakhi 'kufr' hai. [Fatawa hadeesiya, Jild.2]

❖ Mas'alah; Kuchh log apne kisi dushman ko dekh kar ghusse mein kahte hain.... Agaya 'malakul-maut' Aisa kahna kufr ki taraf lejata hai. [Bahare-shari'at. Part #1]

✧ Firishtoun ke wujood ka inkaar karna, ya yeh kahna ke firishta neki ki quwwat ka naam hai bas. Ye dono baaten kufr hain. [Bahare-shari'at. Part #1]

TAQDEER

❖ Taqdeer par imaan rakhna farz hai, is ke baare mein ziyada bahes aur ghour o fikr karne se sahaba-e kiram ko bhi mana farmadiya gaya tha, is ke baare mein ziyada bahes karna halaakat ka sabab hai. (Tirmizi, hadeesNo. 2133. Bab: Maa ja'a fit-tashdeed fil-khoudhi fil-qadr)

✧ Dunya mein jo kuchh bhalaai ya buraai hone waali thi, un tamam ko Allah ta'ala azal se hi jaanta hai. Aur us ne apne ilm ke muwafiq un tamam baatoun ko likh diya hai. Jo shakhs jaisa karne waala tha, Allah ta'ala ne uski taqdeer mein wahi likha, ye nahi ke... Allah ta'ala ne jaisa likh diya ab bande ko majbooran waisa hi karna parega.

✧ Bura kaam kar ke taqdeer ki taraf mansoob kardena, ya ye kahna ke Allah ta'ala ne aisa hi chaaha to mai ne aisa kia, ye bahut hi buri baat hai. Balke hukm ye hai ke naik kaamon ko taqdeer ki taraf mansoob kare, aur burey kaam ko apne nafs ki shararat samjhe.

✧ Taqdeer (qaza) ki teen qismein bayan ki gai hain.

1) Qaza-e-mubram. Ye atal faisla hota hai, kisi bhi tarah nahi badalta. Jab khaas bande uske baare mein kuchh sifarish karna chahte hain to pahle hi batadiya jata hai ke ye atal faisla hai, is muamle ko chhor do. Jaisa ke Surae Hood, ayat number 76 mein hai.

2) Qaza-e-mu'allaq. Yaani ye atal faisla nahi hota, balke auliya-e kiram ke waseele se ya bande ki nekiyon aur koshishon se woh faisla badal sakta hai. Jaisa ke hades shareef mein hai, "Har surat mein bhalaai hai, uski koshish karo jo tumko faaida de. Aur Allah se madad maango, aajiz mat bane raho" [Saheeh Muslim. Hadees No.2664]

3) Qaza-e-shibhe mubram.Yaani! Firishton ke register mein to usko 'mubram' likh diya jaata hai. Magar! Allah ta'ala ke ilm mein usko mua'allaq ke darje mein rakha jaata hai. Usko

bahut hi khaas aur muqarrab bandon ke waseele aur unki khaas duaon ke zariye tabdeel kia jasakta hai. jaisa ke is riwayat mein hai "Beshak dua uss muamle ko pher deti hai, jo mubram ho" [Sharhu usooli aqadi ahlis_sunnah. riwayat No.1279]

MOUT AUR QABR

✧ Mout jism se rooh ke alag hojane ko kahte hain, is ke baad jism to fana ho sakta hai, magar rooh fana nahi hoti. Woh baaqi rahti hai. [Sharhus-sudoor, bab fazlil-maut]

✧ Jab zindagi ka aakhri waqt aajata hai to hazrat Izra'eel alaihissalam rooh jism se nikaal lete hain, us waqt marne waale ko chaaron taraf firishte hi firishte nazar aate hain. Mo'min ke paas rahmat ke firishte aate hain, jab ke kafir ke paas azab ke firishte bhayanak shakl mein aate hain. [Musnad imam Ahmad, Hadees No.18559]

✧ Marne ke baad bhi rooh ka ta'alluq jism ke saath barqarar rahta hai, badan ke saath jo achchhaai ya buraai hogi uska asar rooh par bhi hoga. Musalman ki rooh uske martabe ke hisaab se kisi bahtareen jagah rahegi, aur usko aazaadi bhi hogi ke jab chaahe jahan chaahe aae, jaae. Kafir ki rooh ko kisi buri se buri jagah par qaid kar ke rakha jata hai. Aur tamam roohen qabr par aane waale ko dekhti hain, pahchaanti hain aur unki baaten sunti hain.[Muslim. Hadees,2873,Sharhus-sudoor, bab fazlil-maut.]

✧ Ye khayal karna ke marne ke baad dusra janam hota hai, ya rooh kisi dusre insan ya janwar ke jism mein chali jati hai, bilkul baatil hai. Aur usko saheeh maan'na kufr hai. [Al-nibras. Bab; alba's]

✧ Marne ke baad jism ko dafn kia jaae, ya jalaya jaae, ya koi darinda khaale, chaahe jo bhi ho. Har surat mein uske paas do firishte 'Munkar Nakeer' apne daanton se zameen

cheerte hue aaenge. Murde ko sakhti ke saath uthaenge, aur teen sawalaat karenge.

{1} Mann Rabbuka? Tera Rab kaun?
{2} Maa deenuka? Tera deen kia hai?
{3} Maa kunta taqoolu fee haza al-rajul?
In ke baare mein tu kia kahta tha?

❖ Musalman banda saheeh saheeh jawab dega.

{1} Rabbi Allah. Mera Rab Allah hai.
{2} Deeni al-islam. Mera deen Islam hai.
{3} Huwa Rasoolullah *Sallallahu 'Alahi wa sallam*
Yeh to mere Aaqa Allah ke Rasool *Sallallahu 'Alahi wa sallam* hain.

❖ Aur Kafir/ Munafiq har sawal ke jawab mein kahega 'haah haah laa adree' afsoos mai nahi jaanta. [Bukhari, Muslim, Abudaood,Tirmizi. 'Kitabul janaiz']

✧ In sawal o jawab ke baad naik logon ki qabr mein Jahannam ki ek khirki kholi jaaegi, jis se intihaai gandi badboo, aur baree khatarnaak garmee aane lagegi, fauran us khirki ko band kar diya jaaega, aur saath hi unki qabr kushada kardi jaaegi aur Jannat ki khirki kholdi jaaegi, jis se puri qabr raushan aur khushbudaar hojaegi. Phir unhe bataya jaega ke agar tamaam sawaloun ke saheeh jawabaat na dete to tumhare liye wahi Jahannam ki khiri khuli rahti, ab tum Allah ki rahmat mein qiyamat tak ke liye aaraam se so jaao. Kuchh gunahgaro ko unke gunaho ki saza bhi di jaegi, kisi ko kam kisi ko uske gunahon ke mutabiq.

✧ Kafiron aur munafiqon ki qabr mein pahle Jannat ki ek khirki kholi jaaegi, jis se saari qabr thandi aur khushbu-daar ho jaaegi, phir fauran hi usko band kar diya jaega, aur unke liye Jahannam ki khirki khol di jaaegi, bahut dardnaak azab hoga. Aag ka bistar hoga, aag ka libas pahnaya jaega. Jahannam ki ek khirki khol di jaegi, jiski garmi, badboo aur dusri takleefon se qabr jahannam ka ek garha ban jaegi. Aur unhe bhi bataya jaega ke agar tum saheeh jawabaat dedete to tumhari qabr mein wahi Jannat ki khirki khuli rahti. Ab tum

qiyamat tak intezar karte raho. [Bukhari, Muslim, Tirmizi. Bab; Maa ja'a fi azabil qabr.-wa- kitabu sifatil-qiyamah]

✧ Agar kisi musalman par gunah ki wajah se azab ho raha hoto, zindon ke isale-sawab ki wajah se ya qabr par taza phool, taza patte waghera rakhne se ya uski naik aulad ki wajah se us azaab mein asani hoti hai. [Sahih Bukhari, Bab; Al-jareed Ala-alqabr. Abuda'ood. Bab;Maa ja'a fis-sadqati anil maiyit.]

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QIYAAMAT

✧ Beshak qiyamat aane waali hai, agar koi inkar kare ya us mein shak kare to kafir hoga. [Surah Al-hajj ayat No.7 /Sharhul-aqa'id nasafi]

✧ Ahadeese karima mein qiyamat se pahle zahir hone waali kuchh nishaniyan bayan farmaai gaei hain, jin mein se chand yahan pesh kar rahe hain.

✧ Dunya se ilme deen khatm hojaega. Jahalat bahut ziyada hogi. Zina aam hoga. Sharab kasrat se pee jaaegi. Mard kamm aur auraten ziyada hongi, yahan tak ke ek mard ke paas pachaas auraten hongi. [Saheeh Bukhari. Kitabun-nikah. Bab;Yaqillur-ri_jalu-wa-yaksurun_nisa]

✧ Teen jagah log zameen mein dhas jaenge, ek mashriq mein, ek maghrib mein, aur ek arab mein. Aasman par aisa dhunwa chhaega jis se har taraf andhera hojaega. Dajjaal zaahir hoga. Yaajooj Maajooj ki qaum niklegi. Suraj maghrib se niklega. Yaman se ek bhayanak aag niklegi. Maal o daulat ki kasrat hogi. Gunaho ki aisi kasrat hogi ke aadmi qabristan mein jaakar tamanna karega ke, aey kaash mai is qabr mein hota. [Muslim, kitabul-fitan wa ashratis sa'ah]

✧ Woh zaleel log jo nange bhooke rahte they, pairon mein chappal tak nahi hoti, aise log barey barey mahelon mein fakhr ki zindagi guzaarne lagenge. [Saheeh Muslim, kitabul-imaan, Hadees No.8]

✧ Ilm-e-deen ko deen ke liye haasil nahi kia jaega. Mard apni biwi ki baat manega, maa baap ki nafarmani karega. Loog masjidon mein zoor zoor se baaten karenge. Gaane baaje ki kasrat hogi. Loog apne guzre hue buzurgon par la'nat karenge. [Sunane Tirmizi, Bab; maa ja'a fi alamatil-qiyamah]

✧ Imam Mahdi ka zuhoor hoga. Hazrat Eisa alaihissalam aasman se naazil honge. Dajjaal ko qatl karenge. Saleeb torenge. Yaajooj Maajooj ke fitne se musalmano ko bachane ke liye koohe toor par lejaenge. Jab yajooj majooj ki qaum saari dunya ko tabah kardegi, uske baad aapki dua se Allah ta'ala uss qaum ko halaak farmadega. Phir har taraf amn o salamati, aur khair o barkat nazil hogi. Hazrat Eisa alaihis-salam nikah karenge, intiqal ke baad apki aaraam-gah gumbade khazra mein hi banaai jaegi. Qiyamat se chaalis saal pahle ek khushbudar hawa chalegi, jis ke asar se tamam musalman inteqal kar jaenge. Yahan tak ke koi 'Allah' kahne wala bhi nahi hoga. [Muslim. Babu zikrid-Dajjal. Tirmizi Bab; maa ja'a fi fitnatid-Dajjal]

✧ Saari zameen par sirf kaafir hi kaafir honge. Woh sab apne apne kaam mein lage rahenge ke achanak hazrat Israfeel alaisihhssalam Allah ta'ala ke hukm se "Soor" phonkenge, jis ki awaaz ahista ahisat tezz hoti jaegi. Yahan tak ke uski tezi se zameen phat jaegi. Sakht aandhi chalne lagegi, pahaar tinke ki tarah hawaon mein urne lagenge. Phir sab kuchh fana hojaega. Sirf Allah ta'ala ki zaat baaqi rahegi.[Shobul-Iman.353]

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HASHR, HISAAB-O-KITAAB

✧ 'Hashr' yaani tamaam insano ka hisaab o kitab ke liye bargah-e-ilahi mein jama hona, haq hai. Uska inkar kufr hai. [Surah Al-baqarah.203, Al-ma'idah.96, Al-an'aam.72]

✧ Hashr rooh aur jism dono ka hoga. Jo ye kahe ke sirf rooh ka hoga, ya sirf jism ka hoga woh kafir hai. [Al-mo'taqadul-muntaqad. Al-mo'tamadul mustanad]

✧ Us din zameen taambe ki hojaegi. [Tafsir Surah Ibraheem.48]

✧ Us din suraj sirf ek meel ki doori par hoga, {arabi mein meel distance ke liye bhi bola jata hai, aur surma lagane ki salaai ko bhi kahte hain, dono mein se kia murad hai yeh to Allah ke Rasool *Sallallahu' Alahi wa sallam* bahtar jaante hain} [Saheeh Muslim, bab; Fee sifati yaumil-qiyamah]

✧ Suraj ki garmi se bheje is tarah khaolte rahenge, jaise haandiyan khaolti hain. Paseena itna niklega ke zameen sattar gaz andar tak woh paseena choos legi, uss ke baad zameen aajiz hojaegi to paseena zameen ke upar jama hone lagega, loog apne apne gunahon ke hisab se paseene mein doobne lagenge, koi takhno tak, koi pindliyon tak, koi kamar tak. Aur koi munh tak. [Saheeh Bukhari. Kitabur-riqaq. Musnad imam Ahmad bin Hambal hadees.22248]

✧ Jo log soney chaandi ki zakaat nahi dete, us soney chaandi ko pighla kar unki karwatoun par, peshaniyon par aur peethoun par daagh kia jaega.[Surah tauba. Ayat.34,35]

✧ Jo log soney chaandi ya janwaron ki zakaat ada nahi karte, unko din bhar unke maal ke zariye tarah tarah ke dardnaak azab diye jaenge. [Surah Tauba, ayat No.34]

✧ Hisaab o kitab ka woh ek din pachaas hazar saal ke barabar hoga. [Surah al-ma'arij ayat.4]

✧ Us din har shakhs apne bhaai, maa baap, biwee bachchhe, har ek se door bhagega, sab ko apni apni fikr hogi. Koi kisi ka khayal tak nahi karega. [Surah A'bas 34-]

✧ Us din Allah ta'ala ke jalaal ka ye aalam hoga ke, hazrat Aadam alaihissalam ko hukm hoga aey Aadam! Arz karenge, hazir hun mere rab. Farmaya jaega, jahannamiyon ko alag karo. Arz karenge, kitne mein se kitnou ko? Irshad hoga, har ek hazar mein se naw sao ninanwe 999 ko. Ye woh waqt hoga ke haibat ke maare bachchhe burhe ho jaenge, aur hamal waali aurat ka hamal gir jaega. Aur sab nashe mein nazar aenge, jab ke woh nashe mein nahi honge. [Surah Al-hajj. Ayat.2, Bukhari, Kitab; Ahadeesul-ambiya]

✧ Jab aadha waqt guzar jaega, tab loog aapas mein mashwara karke, taqriban tamaam Ambiyae kiraam ke paas jaenge, unki fazilaten bayan kar ke un se shafa'at ki guzarish karenge. Lekin Allah ta'ala ke us jalaal ko dekh kar tamaam Ambiya-e-kiraam inkaar kardenge, kisi mein himmat nahi hogi ke woh Allah ta'ala ki baargah mein kuchh arz kar saken. Aakhir mein hazrat Eisa alaihi-ssalam hamare Aaqa *Sallallahu' Alahi wa sallam* ki baargah mein jaane ka mashwara denge, to saare loog girte parte Huzoor *Sallallahu'alaihiwasallam* ki bargah mein haazir honge, apki bahut tareef karenge, apne liye shafa'at ki bheek mangenge, to Aap *Sallallahu' Alahi wa-sallam* farmaenge; Mai shafa'at karne ke liye hi to aaya hun. Mai karunga. [Saheeh Bukhari Kitabut-tauheed, Bab; Kalamu azza wa jall yaumal-qiyamati ma'al-Ambiya.]

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HAUZ, MIZAAN, LIWA, PUL SIRAAT

✧ 'Hauz-e-kausar' haq hai, ye ek aisa hauz hai jiski lambaai chauraai ek maheene ka raasta hai, uski mitti mushk ki hai, uska paani doodh se ziyada safed, shahed se ziyada mitha, aur mushk se ziyada pakiza hai. Us par sitaron se bhi ziyada piyale hain. Us mein har waqt jannat ke do (2) par-naaley girte hain, ek soney ka, dusra chaandi ka. Jo ek baar uska paani piyega, woh kabhi piyasa na hoga. Qiyamat ke din maidan-e-mahshar mein jab log piyas se tarap rahe honge, us waqt hamare Nabi *Sallallahu' Alahi wa sallam* is hauz se apne ghulamon ko sairaab farmaenge. [Surah Kausar.1, Saheeh Bukhari Bab; Al-hauz. & Saheeh Muslim. Bab;Isbatu hauzi nabiyina *Sallallahu 'alaihi-wasallam*]

✧ 'Meezaan' haq hai, yeh ek khaas taraazu hai, jiski shakl o surat ka ham tasawwur nahi kar sakte, is mein ek neki ka palla hoga aur ek buraai ka. Is mein jo palla bhaari hoga woh upar uthega. Aur halka palla niche jhukega. Is mein

logon ke achchhe burey kaam aur unki achchhi buri baatein sab tooli jaengi. [Surah Al-Ambiya.47 Bukhari shareef ki akhri hadees]

✧ 'Liwaaul-hamd' ek jhanda hoga, jo hamare Nabi *Sallallahu Alahi wa sallam* ko ata farmaya jaega. Tamaam Ambiya-e-kiram aur jumla mo'mineen sab isi muqaddas o mubarak jhande ke niche honge. [Tirmizi. bab; salullaaha lee Al-waseelah]

✧ 'Siraat' ek baraa pul hai. Maidane mahshar se jannat mein jaane ka bas yahi ek raasta hai. Yeh pul jahannam ke upar se banaya gaya hai. Yeh baal se ziyada baarik aur talwaar se ziyada taizz hoga. Hisaab kitab ke baad har shakhs ko is pul ke upar se guzarna hoga. Jo jahannami hoga woh is pul ke upar chalte chalte jaise hi jahannam ke upar pahunchega, kat kar niche jahannam mein gir jaega. Aur jo Jannati hoga woh apne aa'mal ke hisab se us par se guzrega, koi bijlee ki tarah, koi taizz hawa ki tarah, koi parinde ki uraan ki tarah, koi ghor-sawar ki tarah, aur koi girte parte, larkharate hue. Is pul ke dono taraf barey barey lohey ke kaante honge, jis shakhs ke baare mein hukm hoga usko pakar lenge, kisi ko sirf zakhmi kar ke chhor denge, aur jahannamion ko zakhmi kar ke jahannam mein gira denge.(Allah bachae) [Saheeh Bukhari, bab; Al-sirat jasru jhannam, Saheeh Muslim. Kitabul-imaan, Musnad imam Ahmad bin Hambal.11200]

✧ Saare log is pul ke upar se guzarne mein mashghool honge aur hamare piyare Aaqa *Sallallahu 'alaihiwasallam* ham gunahgaro ke liye dua farma rahe honge, Aey Allah! Meri ummat ko salamat rakh, Aey Allah! Meri ummat ko salamat rakh. [Muslim. Bab; Adna ahlil jannati manzilatan fiha.329]

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JANNAT

✧ Jannat haq hai, yeh ek makaan hai, jo Allah ta'ala ne musalmaano ke liye banaya hai. Uske baare mein khud Allah ta'ala ne farmaya hai ke mai ne apne naik bandoun ke liye woh ne'maten taiyaar ki hain, jinko na kisi aankh ne

dekha, na kisi kaan ne suna, aur na hi kisi aadmi ke dil mein uska tasawwur aaya. [Saheeh Muslim. Hadees- No.2824]

✧ Wahan rahmat hi rahmat hogi, khushiyan hi khushiyan hongi. Na kisi cheez ki fikr, na kisi baat ka gham, na koi takleef. Aish o aaraam ki zindagi, apne apne maheloun mein aalishaan takhtoun par baith kar kheyl kood karenge. [Surah Yaseen.55,56]

✧ Dil mein kisi phal ko khane ka khayal aega, to woh phal fauran pesh kar diya jaega. [Surah Yaseen.57]

✧ Jannatiyoun ke maheloun ke niche se saaf suthri nahren bahtee rahengi, jiske kinare baith kar woh phal waghera khaya karenge, jab unke saamne phal pesh kia jaega to kahenge, abhi to hamein yeh phal diya gaya tha, lekin jab khaaenge to bilkul alag maza, aur mukhtalif lazzat mahsoos karenge. [Surah Al-baqarah.25]

✧ Jannat mein chaar qism ki nahren hain. Ek to paani ki nahren, jinka paani kabhi na kharab hoga aur na uska maza badlega. Dusri, doodh ki nahren, jiski lazzat kabhi tabdeel nahi hogi. Teesri, sharaab ki nahren, jo peene waloun ko sirf lazzat hi lazzat degi. Na to us sharaab mein dunya ki tarah badboo hogi, na nasha hoga aur na koi nuqsaan. Chauthi, shahed ki nahren hongi, jinka shahed khaalis aur saaf suthra, nithra hua hoga.[Surah Muhammad.15, Surah Waaqiah.19]

✧ Jannat ki deewarein soney, chaandi aur mushk ke gaare se bani hain. Zameen zaafraan ki hai, kankariyon ki jagah moti aur yaqoot hain. [Sunan Darmi, Tirmizi.2534]

✧ Jannat mein 100 darje hain, jannatiyoun ko unki haisiyat aur maqaam o martabe ke mutabiq alag alag darje mein rakha jaega. Un 100 darjoun mein se har ek darje ka faasla dusre darje se utna hoga, jitna aasmaan o zameen ke darmiyan hai. [Sunan-e-Tirmizi.2539]

- Sab se adna, yaani sab se nichle darje mein rahne waale jannati ko 80 hazaar khaadim aur 72 beebiyaan milengi. Aur uske sar par aise taaj rakhe jaenge ke us taaj ke ek chhote se moti ki wajah se mashriq se maghrib tak poori dunya jagmaga uthegi. [Sunan-e-Tirmizi.2571]

- Jannat ki auratein intihaai haseen o jameel hongi, wahan ki koi aurat agar zameen ki taraf jhaanke to zameen se aasmaan tak sab kuchh raushan aur khushbudaar ho jae, chaand o suraj ki raushni khatam hojae. Yahaan tak ke jannati aurat ka dupatta dunya aur dunya ki tamaam nematoun se bahtar hai.[Bukhari.6568]

- Agar jannat ki koi hoor samundar mein apna thook daale to samundar ka saara paani meetha hojae, aur hoor ka bas ek naakhun saare zameen o aasmaan ko sajane ke liye kaafi hai. [Bahare Shariat. Part# 1]

- Jab saare jannati jannat mein chale jaenge, aur unhe unke aamaal ke mutabiq unke darje mein pahuncha diya jaega, to dunya ke etebaar se ek hafte ke barabar waqt guzarne ke baad, Jannat ke ek azeem baagh mein membar lagae jaenge, noor ke member, mooti ke member, yaaqoot ke member, zabarjad ke member, soone ke member, chaandi ke member, jagah jagah mushk aur kaafoor ke teele bhi banae jaenge. Un membaroun par oonche martabe waale baithenge, aur kam darje waale jannati mushk aur kaafoor ke teeloun par baithenge. Wahan kam darje waala koi nahi hoga, balke yeh teeloun par baithne waale hazraat apne aap ko membaroun aur kursiyoun par baithne waalon se kam samjhenge. Phir ALLAH tabaarak-wa-ta'aala apni shaan ke laaiq tajalli farmaega. Saare jannati apni bedaar aankhoun se apne Rabb ka deedaar karenge. Tamaam jannati log Allah ta'ala ko saaf saaf wazeh taor par dekhenge. Ye jannat ki sab se azeem aur sab se baree nemat hai. [Tirmizi.2558]

DOZAKH (JAHANNAM)

- Jahannam ek makaan hai. Jahan Allah ta'ala ka jalaal hi jalaal aur qaher hi qaher hai. Wahan ki aag ko ek hazaar saal tak dahekaya gaya, yahaan tak ke woh laal hogaei, usko yunhi ek hazaar saal tak dahkaya gaya, yahaan tak ke woh safed hogaei, isi tarah usko aur ek hazaar saal tak dahekaya gaya, yahaan tak ke woh kaali hogai. To ab woh aag sakht kaali aur andheri hai. [Sunan-e-Tirmizi.. 2600]

- Jahannam se musalsal chingariyan urti rahengi, aur woh chingariyan bare bare mahelon ke barabar hongi. [Surah Al-Mursalaat. 32,33]

- Dunya ki aag, Jahannam ki aag ke sattar (70) hissoun mein se ek hissa hai. [Sheeh Muslim.2843]

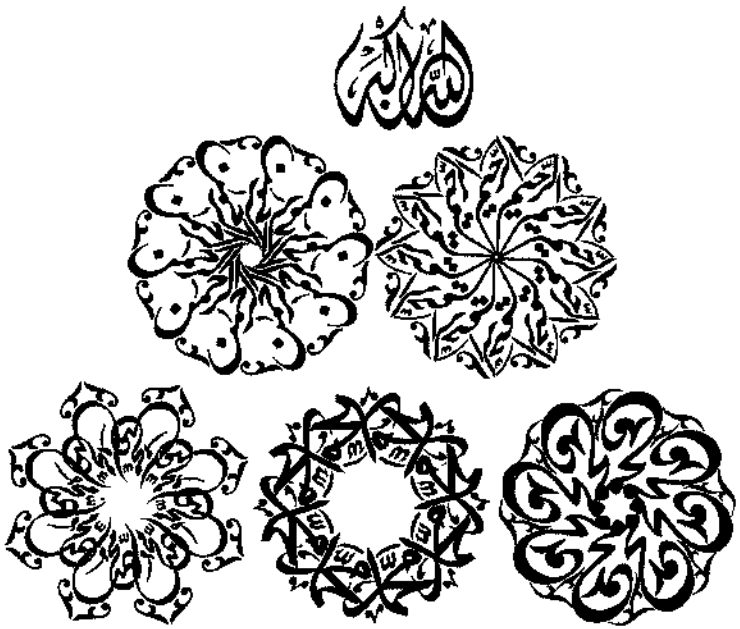
- Jis par sab se halka azaab hoga, usko aag ki jutiyan pahna dee jaengi, jis se uska bheja is tarah khaolega, jis tarah chulhe par haandi khaolti hai. Woh ye samjhega ke usi par sab se sakht azaab ho raha hai, jab ke us par to sab se halka azaab ho raha hoga. [Saheeh Muslim. Hadees No. 364]

- Hazrat Umar (razi'Allahu,anhu) se riwayat hai ke, ek martaba hazrat Jibraeil alaihissalam haazir hue, aur Huzoor *Sallallahu 'alaihiwasallam* se arz karne lagey "Us zaat ki qasam jis ne aap ko haqq ke saath bheja, agar Janaam ka koi hissa sooi ke naake ke barabar bhi khool diya jaae, to uski garmi se zameen par maujood saare log mar jaenge." ... Aur aage kahte hain "Us zaat ki qasam jis ne aap ko haqq ke saath bheja, agar Jahannam ki nigrani karne waala koi farishta dunya waaloun par zaahir hojaae, to zameen par maujood saare log uski daraoni surat aur badboo ki wajah se mar jaenge." Aage aur kahte hain, (Yaa Pasulallah) "Us zaat ki qasam jis ne aap ko haqq ke saath bheja, agar jahannamion ki zanjeer ki koi ek karee, dunya ke pahaaroun par rakh di jaae to pahaar kaanpne lagenge, unhe qaraar nahi aaega,

yahaan tak ke woh zameen ki gahraai mein dhass jaenge." [Majma'uz-zawaaid.18573 - Al_mo'jamul ausat. J2]

- Jahannam mein kaei hazaar waadiyan, kaei hazaar kooen, kaei hazaar ghaatiyaan aur kaei hazaar kothriyaan waghera bani hui hain. Kuchh waadiyaan to itni dardnaak aur takleef pahunchaane waali hain ke, khud jahannam har din un waadiyon se sattar martaba panaah maangta hai. [At-targheeb wa At-tarheeb. Page; 253,254]

- Jab jahannami bhook ki wajah se tarpenge, to unko khaane ke liye 'zaqqoom' naam ka ek karwaa zahreela kaante_daar phal diya jaaega, jiske kaante unki halaq mein phans jaaenge, phir naa to woh usko nigal sakenge, aur naa hi baahar ugal sakenge. Usko niche utaarne ke liye paani talab karenge, to unhe teyl (oil) ki talchhat ki tarah khaolta hua paani diya jaaega, jaise hi us paani ko munh ke qareeb le jaaenge, to uski tapish se chahre ki khaal utar jaegi. Phir jab pee lenge to unke pet ki aant (antriyan) katt kar tukre tukre ho jaaengi, aur niche ke raaste se bayh kar nikal jaengi. [Surah Kahaf.29 & Sunan-Tirmizi.2595]



AHKAAM -E- SHARI'AT

PAANI KE ZAROORI MASA'IL

❖ Paani teen tarah ka hota hai:

1) Taahir Muttahhir. (Jo khud paak ho, aur dusri cheez ko paak kar sakta ho) jaise baarish ka, nadee ka, samundar ka, oole se pighla huwa, ya zameen se nikla hua paani waghera.

2) Taahir, Ghair muttahhir. Yaani istemal kiya hua paani. (Jo khud to paak ho sakta hai, jab ke woh kisi najasat ke upar se na guzre. Lekin kisi cheez ko paak naa kar sake.) Jaise jis paani se wuzu karliya gaya, ya us mein kisi be_wazu ka haath ya nakhun doob gaya ho.

3) Najis (Jo khud hi paak na ho. Jisko lag jaay usko bhi napak karde) Yaani jis paani mein koi najasat gir jaay, jaise sharab ya peshab gir jaay, Ya aur koi napak chiz giri ho. (Ek qatra bhi gir gaya to poora paani napak hojaega.) [Hidaya awwalain/ Qudoori.]

❖ Paani ki do (2) suraten hain:

1) Kaseer paani (ziyada paani). Jaise samundar waghera ka. Ya chashmey, jharney waghera ka bahta hua paani. Ya barey haoz ka paani. Bara haoz yani, jiski lambaai chauraai kam se kam 100 haath ho. (10x10, Ya 20x5 Ya 50x2) Goal haoz ho to uski golaai kam se kam (35.1/2) saarhe paintis haath ho. 100 haath se kam lambaai chauraai, ya saarhe paintis haath se kam golaai waale haoz ko chhota haoz kahenge.

2) Qaleel paani. (Kam paani) Jo paani 100 haath se kam lambaai chauraai waali jagah mein ho usko kam paani kahenge, gahraai ka etebar nahi. Balke paani ki upar waali satah (Upar waala hissa, haoz ka munh jahaan se paani

uthate hain) uska etebar hoga. Agar kisi haoz ke munh ki lambaai chaoraai 100 haath se kam ho, magar niche ka hissa 200 haath lamba chaora ho to jab tak pani upar rahega kam paani ka hukm denge. Jaise jaise ghat kar niche 100 hath ki lambai chaorai ko pahunchega, to us waqt usko ziyada paani ka hukm denge.

❖ Paani ke teen khaas wasf hain:

(1-Rangg, 2-Boo,3-Maza.)

✧ Bahte hue paani mein ya ziyada paani mein koi najasat gir jaay to woh napak nahi hota. Haan! Agar us najasat ki wajah se uska rang, ya boo, ya maza badal jaay to woh napak ho jaega.

✧ Kam paani mein agar zarra barabar bhi koi najasat gir jaay to woh paani naapaak ho jaega. Chahe uske rang, boo, maza mein se kuchh badle ya na badle.

✧ Agar paani mein koi paak cheez mil gai, jis se uska rang, boo, maza badal gaya magar 'patla pan' kam nahi hua, jaise mitti, darakht ke patte, ya paak sabun waghera to woh paani paak hai, aur us se wuzu/ghusl karna jaaiz hai.

✧ Agar kisi paak cheez ke milne ki wajah se paani ka naam badal jaay, jaise woh paani se sharbat ban jaay, ya shorba ho jaay, to ab us se wuzu karna jaaiz nahi.

✧ Agar kam paani mein be-wuzu shakhs ka haath ya nakhun bhi doob gaya to ab us paani se wuzu/ghusl nahi kar sakte hain. Han! agar paak paani se haath dho liya gaya tha, to jitna dhoya utna daal sakta hai.

[Bahare shari'at. #2. Tamam fiqhi kitaben]

○ Note: paani ke masaail thore se tafseeli hain, lekin aasaan hain. Inko jaanna bahut zaroori hai, Lihaza ulamae kiram se ye masaa'il tafseel ke saath maloom karlen.

NAJASATON KA BAYAAN

♦Najasat ki do qismein hain♦

1) Ghaleeza.
"Najasate ghaleeza" iska hukm sakht hota hai.

2) Khafeefa.
"Najasate khafeefa" iska hukm thora halka hota hai.

❖ Insan ke badan se nikalne waali woh tamam cheezen, jin se wuzu ya ghusl waajib hojae. (Jaise peshaab, pakhana, munh bhar qaey, har tarah ka bahne wala khoon, manee, mazee, wadee, takleef ke saath aankh se nikalne waala paani waghera) Sab ki sab najasate ghaleeza hain. Aur doodh peete bachche/bachchi ka peshaab, unki bhi munh bhar qaey, zameen ke tamaam jaanwaron ka bahne waala khoon, tamam haraam jaanwaron ka peshab, pakhana aur thook. Halaal jaanwaron ka pakhana, sharaab, nasha laane waali sendhi. Yeh sab najasate ghaleeza hain.

✧ Najasate ghaleeza ka hukm ye hai ke, agar kapre ya badan mein ek dir'ham se ziyada lag jaay, to paak karna farz hai. Bagher paak kiye namaz parhlen to namaz hogi hi nahi, balke namaz ko mamuli baat samahj kar bina paak kiye parhlena kufr hai. Aur agar dirham ke barabar lagee ho to paak karna waajib hai. Bina paak kiye namaz parhlen to namaaz makrooh-e-tahreemi hogi, aisi namaaz ko dohrana waajib hoga. Jab ke dirham se kam lagee hoto paak karna sunnat hai.

❖ Dir'ham ka size taqriban hamare india ke 1 rupee ke purane sikke jaisa hota hai. Ya yun samajhiye ke hatheli ko phaelane ke baad drmiyaan mein jo gahraai banti hai, woh gahraai dir'ham ke barabar hoti hai.

✧ Agar najasate ghaleeza thori thori alag alag jagah lagi ho to andaza lagaae, ke kia woh poori ek dirham ke barabar hai, ya us se kam hai, ya ziyada hai? Usi hisaab se hukm lagega.

✧ Najasate khafeefa ka hukm ye hai ke, kapre ya badan ke jis hisse par lagi, agar uski chaothaai (1/4) ke barabar ho to paak karna farz hai. Bina paak kiye namaz nahi hogi. Aur agar us se kamm lagee ho to paak karlena chahiye, na kar sake to bhi namaz hojaegi.

❖ Najasate khafeefa; Jaise tamaam halaal janwaron ka peshaab, aur unka pitta, haraam parindoun ki beet yeh chizen najasate khafeefa hai. [Bahare shari'at. Part # 2]

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♦ Kapra paak karne ka tareeqa ♦

✧ Kapre par yaa kisi aur cheez par, agar koi daldaar najasat yaani gaarhi najasat (Jaise gobar, khoon waghera) lagee ho to usko paak karne ka tareeqa ye hai ke us najasat ko paani waghera se door kya jaay. Is mein gintee ki koi qaed nahi. Agar ek baar dhone mein hi paak ho jaay to ek hi baar dhona kaafi hoga. Aur agar chaar paanch martaba dhone se paak hoga, to chaar paanch martaba dhona parega.

✧ Najasat ko door karne ke baad bhi, uska kuchh asar yaani rang ya boo baaqi ho to usko bhi door karna laazim hai. Lekin koshish karne ke bawajood uska rang khatm nahi ho raha ho, to ab rahne den.

✧ Agar najasat patlee ho, (Jaise peshab yaa sharaab waghera) to us kapre waghera ko teen martaba paak paani se dho kar, har baar achchhi tarah nichor lene se woh cheez paak ho jaegi. Nichorne ka matlab ye hai ke dhone waala shakhs apni poori taaqat se is tarah nichore ke, uske baad aur nichora jaay to paani ke qatre na tapken.

❖ Note; Paani ke masaail pahle guzar chuke hain. Ek martaba jis paani mein koi naa paak kapra duboya gayaa, ab us se dusra kapra paak nahi ho sakta hai. Har martaba naya paani len, yaa uss paani ko paak karlen.

✧ Pahli aur dusri baar nichorne ke baad, dono haathoun ko bhi achchhi tarah dho liya karen, taake napak kapre ko nichorne ke baad uska asar haath par baaqi na rahe.

✧ Jo cheez nichorne ke qaabil nahi, jaise chataai aur joota waghera to in cheezon ko bhi teen martaba dhoya jaay, aur har baar dhone ke baad itni der chhor den ke, paani tapakna band ho jaay. [Bahar-e-shariat #2]

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WUZU KA BAYAAN

♦Wuzu mein chaar baaten farz hain.♦

1- Chahra dhona.
2- Dono haath kohniyon tak dhona.
3- Sar ke chaothaai (1/4) hisse ka masah karna.
4- Dono pair takhno tak dhona. [Surah Al-ma'idah Ayat no.6]

❖ Note; Dhoney ka matlab ye hai ke dhote waqt kam se kam do (2) qatre paani baih jaay. Agar sirf ek aadh qatra paani baha, ya tail (oil) ki tarah mal liya to isko dhona nahi kaha jaega. Aam log kabhi kabhi jald_baazi mein aadha hissa dho lete hain, baaqi hisse par bhiga hua haath pher lete hain, is se wuzu nahi hota. [Bahare shari'at. Part #2]

Har ek ki tafseel:

1. Chahra, yani peshani ki upar waali satah, jahan umuman sar ke baal khatm hote hain, us jagah se thudi ke niche tak. Aur chauraai mein ek kaan ki lau se dusre kaan ki lau tak. Is poore hisse ko dhona farz hai. Is mein naak, aankh, hont, gaal waghera ke tamaam zahiri hisse, abru aur moonchh ke baal, unke niche ki khaal, aur halki darhi ke niche ki khaal bhi shaamil hai. Agar ek baal ke barabar jagah bhi chhoot gaei to wuzu nahi hoga.

2. Dono haath, yani ungliyon ke sire se kohniyon tak ka poora hissa dhona farz hai. Agar nakhun barey hon to unke andar bhi ehtiyaat ke saath paani pahunchaaen.

3. Sar ka masah, yani bhiga hua haath sar ke upar pher len. Chauthaai (1/4th) hisse ka masah farz hai, aur poore sar ka masah karna sunnat hai.

4. Dono paer, yani ungliyon ke sire se takhno tak poora hissa. Ungliyon ke beech mein, airhi phati ho to tawajjoh ke saath dhoen.

   (In chaaro mein se kisi ek mein bhi, baal ke barabar hissa bhi chhoot jaay to wuzu hoga hi nahi)

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♦ Wuzu ka sunnat tareeqa ♦

Pahle Bismillah shareef parhe, niyyat kare, miswak kare, phir dahne (Right) haath mein paani le aur dono haathoun ko kalaiyon tak teen martaba achchhi tarah dhoe. Phir teen baar achchhi tarah kulli kare, miswaak na hoto kulli karte waqt shahadat ki ungli se daant mal le, aur roza na ho to har kulli *ghar ghare* ke saath kare. Iske baad teen baar naak mein paani charhaae, baaen haath (left hand) ki chhoti ungli se naak saaf bhi kare. Phir poora chahra teen martaba is tarah dhoey ke ek baal barabar bhi jagah na choote. Uske baad dono haathoun ko kohniyoun tak teen teen baar achhi tarah dhoe, agar ek baal barabar bhi jagah chhoot jaegi to wuzu nahi hoga. Yaad rahe! Kohniyoun ko dhona bhi farz hai. Haath ki ungliyon ke beech mein khilaal kare. Poore sar ka masah kare, dono kaano ke aage pichhe ke hissoun ka masah kare, gardan ka bhi masah kare. (Khyal rahe ke haath ke jis hisse se ek baar masah kar chuke, us se dusri jagah ka masah nahi ho sakta hai.) Dono paeron ko takhnou samait achchhi tarah dhoe, paer ki ungliyoun ka bhi khilal kare.

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♦ Wuzu ke kuchh makroohaat ♦

♦Napaak jagah par wuzu karna. ♦Masjid ke andar wuzu karna. ♦Qible ki taraf kulli karna. ♦Be-zarurat dunya ki baaten karna. ♦Zarurat se ziyada paani kharch karna. ♦Munh par paani

maarna. ♦Munh dhote waqt phunkna. ♦Galey ka masah karna. ♦Baaen haath (Left hand) se kulli karna, ya naak mein paani charhana. ♦Kisi bhi ek sunnat ko chhoor dena.
Ye saari baaten wuzu mein makrooh hain, in se har haal mein bachne ki koshish karen. [Bahare-shariat. Part. #2]

♦ Wuzu ko todne waali cheezen ♦

♦Peshaab ya paikhana karna. ♦Peshaab ya paikhana ke raastey se koi kira waghera nikalna. ♦Pichhey ke muqam se hawa nikalna. ♦Jism ke kisi bhi hisse se khoon nikal kar aisi jagah bahna, jis jagah ko wuzu ya ghusl mein dhona farz ho. ♦Khana, paani, khoon ya peep ki munh bhar qaey hona. Chahe ek saath munh bhar ho jaay, ya thori thori itni qaey ho ke andaze ke mutabiq poori munh bhar ke barabar ho sake, dono suraton mein wuzu toot jaega. ♦Is tarah so jaana ke jism ke jowd dhile par jaaen. ♦Behoosh hojana. ♦Kisi cheez ka nasha is tarah charh jaay ke chalte waqt qadam lar kharaen. ♦Kisi bimaari ki wajah se ya dukhti hui aankh se paani nikalna. ♦Rukoo Sajda waali namaz mein zoor zoor se hansna.
In tamam baaton se wuzu toot jata hai. [Bahar-e-shariat. #2]

GHUSL KA BAYAAN

Ghusl Nahane dhoney ko kahte hain. Shari'at mein naapak halat se paak hone ke liye nahane ka ek khaas tariqa hai. Ghusl mein teen (3) baaten farz hoti hain, in mein se ek bhi chhoot jaay to ghusl nahi hoga. Teen faraiz ye hain.

No.1 Kulli karna, roza na hon to gharghara bhi karna.
No.2 Naak mein paani charhana.
No.3 Poore badan par paani bahana.

♦ Har ek ki tafseel ♦

1. Kulli karna. Is tarah ke, hont se lekar halaq ki jar tak har ek hissa. Jaise zaban ke niche, zaban ki har karwat, hont aur

daanton ke darmiyan, danton ke beech ki jagah, danton ki jar, daarh ke peechhe, halaq ki jar tak tamaam hisson par paani bahana farz hai. Agar ek baal barabar jagah bhi chhoot gai to ghusl nahi hoga.

2. Naak mein paani charhana. Is tarah ke, naak ki narm haddi tak har hisse par paani bah jaay, is hisse mein jo baal hon unko bhi dhona farz hai, agar naak mein renth sookh jaay to usko door kar ke paani bahaen, naak mein nath (nak ki baali) ka suraakh band na ho to us mein bhi paani pahunchana zaroori hai.

3. Poore badan par paani bahana. Is tarah ke, sar ke baalon se lekar talwaon tak, jism ke har ek zahiri hisse par, har ek rongte par, jism ke tamaam baalon ki jar tak paani bahana farz hai. Mard logon ke liye sar ke balon ko sire se jar tak poora dhona farz hai. Aur auraton ke liye sar ke tamam baalon ki sirf jaroun ko dhona farz hai. Agar auraton ki choti sakht gundhi hui ho to khol kar nahaae, halkee hoto bina khole bhi ghusl hojaega. Jab ke tamaam baaloun ki jaroun par paani bah jaay. [Bahar-e-Shariat]

♦ Ghusl ka mukammal tariqa ♦

Ghusl karne se pahle istinja se faarigh hojaaain. Mard ke liye har haal mein kam se kam naaf se ghutno ke niche tak ka hissa, aur aurat ko poora badan chhupana farz hai.. Lihaza agar nahane ki jagah aisi ho ke, koi dekh sakta hai to ghusl ke waqt parde ka khaas khayal rakhen. Paani paak ho. [Is se pahle paani ka bayan guzar gaya] Phir wuzu karlen, agar wuzu na kar saken to, ghusl ka irada kar ke pahle dahna haath (right hand) dhoen. Phir baayan haath. Phir agar badan par kisi jagah koi gandagi lagee ho to, usko door karle. khaas kar istinja ki jaghon ko aur uske aas paas ke hissoun ko achhi tarah dholen. Uske baad upar bataae hue tariqe ke mutabiq teen baar kulli kare. Roza na ho to, gharghara bhi kare. Teen baar achchhi tarah naak mein paani charhaae, baaen haath (left hand) ki chhoti ungli se naak saaf karle. uske baad poore badan par teen baar achchhi tarah paani bahaae, pahley seedhe kaandhe (shoulder) par, phir baaen kaandhe par, uske baad sar ke upar se poore badan par

paani bahaae, aur saath hi badan ko achchhi tarah mal le. Jis tarah tail se maalish karte hain. Ta ke koi hissa sukha na rah jaae. Paak sabun istemal kar sakte hain. Ghusl ke darmiyaan bila zaroorat koi baat chit na kare. Zaroorat se ziyada paani istemal na kare. Aisi jagah nahaae ke nahaae hue paani ke chhinte apne upar na giren, aur na hi us pani mein gire jis se naha rahe hon. [Kutube fiqah]

♦Kin Baatoun Se Ghusl Farz Hota Hai♦

♦Manee apni jagah se shahwat ke saath nikal jaay. ♦Ehtilam, yaani neend mein manee nikal jaay. ♦Ek ki sharmgaah kisi dusre ki sharmgaah mein chhup jaay. Is se dono par ghusl farz ho jata hai. ♦Haez (Menstrual Cycle) se faarigh hona. ♦Nifaas (Pureperal bleeding) band hona.

In tamaam suratoun mein saheeh tariqe se ghusl karna farz hai. [Khulasa, Al-hidaya, awwalain. & Fatawa Razwiya]

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HAEZ-O-NIFAAS KA BAYAAN

Baaligha (Adult/ Grownup) aurat ke khaas muqaam se jo khoon nikalta hai, uski teen qismein hain. 1)Haez.[Menstrual Cycle] 2)Nifaas. 3)Istihaza.

Haez Baaligha (9 saal ki umr ke baad se) aurat ya ladki ko, khaas muqaam se jo khoon har maheena aadat ke taur par aata hai, usko haez kahte hain.

♦ Is khoon ke chhe (6) rangg ho sakte hain. 1,Kaala. 2,Laal. 3,Hara. 4,Peela. 5,Gadla. 6,Matiyala.

✧ Iska waqt kam se kam (3) teen din, aur (3) teen raatein, yaani kul 72 ghante hai. Agar 72 ghantoun se kam aaya to woh haez nahi hoga. Aur ziyada se ziyada waqt das (10) din aur das (10) raatein hai.

✧ Agar kisi ko das din se ziyada khoon aagaya to, woh apni aadat ke hisaab se dino ki gintee karle, phir jo din ziyada hon, woh istihaza ka khoon hoga. Aur agar yahi pahli baar hai to,

das din das raat tak haez ka hoga. Aur jo ziyada ho, woh istehaza hoga.

❖ Isko misal ke zariye yun samjhiye ke, ek aurat ko 5 din ki aadat thi. Lekin is martaba usko 10 din 10 raat tak khoon jaari raha, to woh aurat poore 10 din 10 raat haez ki haalat mein hi rahi. Kiyun ke haez ka ziyada se ziyada waqt 10 din 10 raat hai. Aur agar 10 din se ziyada 11,12 din tak khoon jaari raha to, is surat mein woh aurat apni aadat ke mutabiq 5 din ko hi haez shumaar kare. Uski aadat se jo ziyada hogaya, woh haez nahi. Istihaza hai.

Yeh to hui us aurat ki baat, jisko pahle se haez aata ho. Agar kisi ladki ko pahli martaba hi 10 din se ziyada khoon aagaya to uske liye 10 din aur 10 raat haez ke hain. Baaqi ke din istihaza ke honge. [Khulasa az Bahar-e-shariat]

✧ Haez ki haalat mein har waqt khoon jaari rahna zaroori nahi, balke us waqt ke andar kabhi aata ho, kabhi nahi aata ho to bhi usko haez hi shumaar kia jaaega. Lekin ye zaroori hai ke shuru mein aur aakhir waqt mein khoon zaahir ho.

✧ Do haezon ke darmiyaan kam se kam 15 din ka waqfa zaroor rahega. 15 din se pahle hi khoon aajaay to woh istihaza kahlaega. [Bahar-e-shariat part. # 2]

Nifaas Zachgi, yaani bachha paida hone ke baad aurat ko khaas muqaam se jo khoon aata hai, usko nifaas kahte hain. Iska kam se kam waqt muta'ayyan nahi. Agar aadhe se ziyada bachcha bahar nikal gaya, aur ek second ke liye bhi thora sa khoon nikla, to ye nifaas hai. Jabke iska ziyada se ziyada waqt chaalis 40 din, raat hai.

✧ Awaam mein ye mashHoor hai ke, zachgi ke baad chaalis din tak ghusl nahi karna chahiye, ye sarasar ghalat hai. Saheeh ye hai ke, nifaas ka khoon jaise hi band ho jaay fauran ghusl karle aur namaazen padhe. Nifaas ka kam se kam waqt ek second bhi ho sakta hai. Poore chaalis din zaroori nahi.

[Bahar-e-Shariat. Part. #2]

Istihaza Haez aur nifaas ke alawa, jo bhi khoon baaligha aurat/ ladki ke khaas muqaam se nikle, woh istihaza yaani bimari ka khoon kahlata hai. Istihaza ki haalat mein na to koi namaaz muaf hai, aur naa hi koi roza rakhna mana hai. Balke tamaam namaazen unke waqtoun par ada karna farz hai.

NOTE; Aurat ke khaas maqam se, paani ke rangg ki, jo chikni rutoobat nikalti hai, woh paak hai. Us se wuzu nahi toot'ta. {Bahar-e-shariat. #2}

♦Haez-o-Nifaas ke kuchh ahkaam♦

✧ Haez aur nifaas ke dino mein aurat ke liye namaazen muaf hain. Unki koi qaza bhi nahi. Lekin! Ramazaan ke farz roze muaf nahi. Baad mein qaza karna hoga. [Jannati zewar]

✧ Aisi haalat mein aurat ke liye Qur'aan majeed dekh kar ya zabaani parhna, aur quraan majeed ke kisi bhi hisse ko, ya kisi aise kaghaz ke tukre ko jis par Qur'aan majeed ki koi aayat likhi ho chhuna ya ungli lagaana haraam hai.

✧ Aesi haalat mein azaan ka jawaab dena, zikr karna aur darood shareef parhna jaaiz hai. Balke mustahab hai ke namaaz ke waqtoun mein aurat wuzu kar ke zikr o azkaar mein mashghool rahe, taake namaazoun ki aadat bani rahe.

✧ Agar Qur'aan majeed juzdaan mein ho to us juzdaan ko chhune mein harj nahi. Haan! Jo kapra khud pahni hui hai, yaa jo dupatta orh kar hai, uske zariye Qur'aan majeed ko chhuna haraam hai. [Bahar-e-shariat. #2]

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NAMAZ KA BAYAN

♦ NAMAZ KE SHARA'IT ♦

Namaz ki chhey (6) sharten hain, in mein se koi ek cheez bhi na ho to namaz shuru hi nahi hogi.

1) Taharat; Yaani namaazi ka badan, uske kapre aur namaz ki jagah bilkul paak ho.

2) Satr-e-aurat;(Parda) Yaani mard ka badan kam se kam naaf se ghutnou ke neeche tak chhupa ho. Aur aurat ka poora badan chhupa rahe. (Aurat ke sar ke baaloun ki chamak bhi nazar aai to namaaz nahi hogi.)

3) Istiqbaal-e-qibla; Yaani namazi apna chahra qible ki taraf hi rakhe.

4) Waqt; Yaani jis namaaz ko parhna chahte hon uska waqt maujood ho, ya aa kar guzar gaya ho.
Maujood ho to 'adaa namaz' kahenge, guzar gaya ho to 'qaza namaz.' Aur jis namaz ka abhi waqt hi shuru na hua ho, usko nahi parh sakte hain.

5) Niyyat; Yaani jo namaaz shuru ki jarahi hai, dil mein usi ka irada ho. (Yun samajhiye ke namaz shuru karte waqt agar koi poochhle ke, kounsi namaz parh rahe ho? To bagher soche fauran sahi jawaab de saken.) Zaban se niyyat ke alfaz ada karlena mustahab hai.

6) Takbeer-e-tahreema; Yaani Allah ta'ala ki kibriyai bayaan karte hue namaz ko shuru karna. [Durre mukhtar j2 & Hidaya awwalain. Bab; shurootis salah]

♦ NAMAZ KE FARAA'IZ ♦

Namaz mein saat (7) baaten farz hain. Agar namaz ke andar in mein se koi ek bhi chhoot jaay to namaz hogi hi nahi. Dubara parhna farz hoga.

1) Takbir-e-tahrima; Yeh dar asl sharth hai, lekin namaz ke faraaiz se bahut qareeb hai. Lihaza isko farz bhi shumar kia jaata hai. (Iska matlab hai, "Allahu-Akbar" kah kar, takbeer ke zariye apni namaaz ko shuru karna.)

2) Qiyaam; Tamaam farz namazon mein, eidain, witr aur fajr ki sunnat in namazon mein qiyaam yaani kharey hokar namaz parhna farz hai. Agar koi kharey hokar sirf 'Allahu-akbar' kah sakta hai, us se ziyada nahi khara rah sakta, to woh khara

hokar rakaat baandhe, uske baad taaqat na ho to, baith jaay. Agar us ne baithe baithe hi rakat baandhli to namaz nahi hogi.

3) Qir'at: Yaani farz namaz ki do rakaatoun mein, aur baaqi tamaam namazoun ki har rakaat mein kam se kam ek aayat, tajveed aur makharij ke saath Qur'aan parhna farz hai.

Agar imaam ke saath ho to muqtadi ke liye qur'aan parhna jaaiz nahi. Balke qirat ke waqt khamoosh khara rahna farz hai. Iska suboot kaei hadeesoun aur tafseer ki kitabon mein hai. اذاقرأالإمام فأنصتوا Jab Imaam Qirat kare to tum khamoosh raho. (Hadees) [Ibne maaja.847, Muslim. 404, Nasaei. 921,922]

4) Rukoo; Yaani itna jhukna ke, agar haath lambe karen to aasani ke saath ghutnou tak pahunch jaaen. Sar, peeth aur dono paer bilkul seedhe rakhe.

5) Sujood: Har rakaat mein do baar sajda karna.

❖ Sunnat tareeqa> Peshani, naak, dono haathoun ke panje, dono ghutne aur dono paeron ke panje zameen par achhi tarah tik jaaen.[Bukhari, kitabul-azan. Bab; assujood alal-anf]

Paer ki kam se kam ek ungli ka peyt zameen par lagna shart hai.

6) Qa'da-e-akheera; Yaani namaaz ki tamaam rakaaten mukammal karlene ke baad, akheer mein itni der baithna ke tashahhud yaani poori 'attahiyyaat' parh sake.

7) Khurooj-bi-sun'eihi; Yaani namaaz poori karne ke irade se koi aesa kaam karna jis se namaz khatm hojaay. Aur iske liye 'salaam pherna' waajib hai. [Bahare shari'at. Part #3]

♦NAMAZ KE WAAJIBAAT♦

Namaz mein koi waajib chhoot jaay to namaz makrooh tahreemi hoti hai. Yaani usko dubara parhna waajib hoga. Han! Agar bhoolne ki wajah se chhoote aur namaz mein yaad aajaay to sajda-e-sahw karle, namaz poori hojaaegi. Qible se munh pherne ke baad, ya kisi kaam mein mashghool hone ke baad yaad aaya to ab us namaz ko dohrana waajib hoga.

❀ Kuchh Waajibaat ❀

♦ Farz ki pahli do (2) rakaaton mein, aur witr, sunnat -o-nafl ki har rakaat mein, koi dusra surah parhne se pahle ek baar sura-e-fatiha parhna. ♦ Sura-e-faatiha ke baad kam se kam teen (3) chhoti aayaton ke baraabar qur'aan ki tilaawat karna. ♦ Qir'at ke baad fauran rukoo mein jaana. ♦ Rukoo, Qauma, Sajda, Jalsa aur namaaz ke har rukn ko itminaan se adaa karna. ♦ Farz, witr aur sunnat-e-mu'akkada ke qaaeda-e-oola (Yaani teen yaa chaar rakaat waali namaz ki dusri rakaat mein jo baithte hain.) us mein sirf 'Attahiyyat' hi parhna.♦ Namaaz ke har qaaedey mein mukammal attahiyyat parhna. ♦ Imaam ke peechhe muqtadi ka qirat na karna. ♦ Har farz aur waajib ko tarteeb ke saath uski jagah par adaa karna. ♦ Namaz ke kisi bhi do farz yaa waajib ruknou ke darmiyaan teen baar Subhan-Allah kahne ki miqdaar waqfa na karna. [Kutube fiqah]

♦NAMAZ KE MAKRUHAAT♦

Yahan ham kuchh aesi cheezen bayaan kar rahe hain jo namaz mein makrooh-e-tahreemi hain. Yaani unki wajah se namaz poori nahi hoti, dubara saheeh tareeqe se namaz parhna waajib hoga.

♦Kapre yaa badan ke saath khelna. ♦Kapre sameytna, masalan sajde mein jaate waqt aage yaa pichhe se daaman waghera uthaana. ♦Aasteen aadhi kalaai se ziyada upar charhi hona. ♦Kisi kapre mein is tarah lipat jaana ke haath bhi bahar na hon. (Khusoosan sardi ke dino mein iska khayal rakh[illegible]) ♦'Aitijaar' yaani pagdi is tarah baandhna ke beech sar par uska kapra na ho. (Umooman kam parhe likhe loog namaz parhte waqt chhota rumaal topi ke atraaf is tarah lapet lete hain ke, beech ka hissa khula rah jaata hai. Is se namaz makrooh tahreemi hoti hai.) ♦Jis kapre par jaandaar ki tasweer nazar aarahi ho, usko pahen kar namaz parhna. ♦Yunhi sirf paaijama ya tahband pahen kar namaz parhna bhi makrooh hai. (Jabke kurta ya koi chaadar waghera maujood ho. Agar koi dusra kapra hai hi nahi, aur kisi tarah

mil bhi nahi sakta to phir muaf hai.) ♦Zoor se pakhana ya peshaab ki zarurat mahsoos hote waqt namaz parhna bhi makrooh hai. ♦Ungliyan chatkhana. Ungliyoun ki qaenchi banana, yaani ek haath ki ungliyan dusre haath ki ungliyon mein daalna. ♦Kisi faasiqe mo'lin ke pichhe namaz parhna bhi makrooh tahreemi hai.

Aisi namazen saheeh tariqe se dubara parhna waajib hai.

[Bahar-e-shariat#3]

♦ NAMAZ KA SUNNAT TAREEQA ♦

Mard hazraat ke liye

Ba-wuzu qibla_rukh hokar seedha khare hon. Dono pairon ke beech mein chaar (4) ungliyoun ka faasla rakhen. Dono haath gunjaaish ke mutabiq phayla kar kaan tak lejaaen. Anguthoun se kaan ki lau ko chhu kar, "Allahu akbar" kahte hue, rakaat baandhen. Dono haathoun ko naaf ke theek neeche (Musannaf ibne abee shaiba, hadees No. 3939, 3942/ Abudood 756) is tarah baandhen ke dahne haath ki hatheli, baaen haath ki hatheli ki peeth aur kalaai ke sare par ho. Aur dahne haath ki beech waali teen ungliyan baaen haath ki kalaai par jami rahen. Angothe aur chhoti ungli se kalaai ko pakar kar rakhe. Rakaat baandh lene ke baad 'Sana' padhen. Phir A'oozu-billah, Bismillah parhen. Uske baad sura-e-faatiha parhen. Phir koi surah yaa kuchh aayaten parhen. Uske baad "Allahu akbar" kahte hue rukoo mein jaaen. Rukoo mein sar, gardan aur peeth bilkul seedhi (level) rakhen. Dono haath aur dono paer bhi bilkul seedhe hon. Ruku mein kam se kam teen baar "SUB_HAANA-RABBIYAL-KAREEM" /(Azeem) kahen. Phir "SAMIA'LLAHU_LIMAN HAMIDAH" kahte hue rukoo se seedhe khare hojaaen, aur ALLAHUMMA RABBANA WA LAKAL HAMD kahen. Phir "Allahu akbar" kahte hue sajde mein iss tarah jaaen ke, zameen par pahle ghuntne rakhen, phir dono haathoun ke panje, phir naak, phir peshani. Sajde mein dono baazoo, baghal, raan, aur peyt mila kar naa rakhen. Sajde ki haalat mein dono paeron ki kam se kam 3,3

ungliyoun ka peyt zameen par lagaaen. Sajde mein teen baar "SUB_HAANA-RABBIYAL_AA'LA" parhen. Phir "Allahu akbar" kahte hue sajde se peshani, naak, phir dono haath uthaaen. Baayan (left) paer bichha kar us pe baith jaaen, aur dahna paer usi tarah khara rakhen. Dubara usi tarah sajda karen, uske baad dusri rakat ke liye khare hojaen. Khare hote waqt haathoun ko zameen par na tikaaen, balke dono haath ghutno par rakhen. Aur zaroorat ke mutabiq ghutno par hi zoor daalen, ab dusri rakaat mein A'oozu-billah parhne ki zarurat nahi, sirf Bismillah parh kar sura-e-faatiha parhen aur koi dusri surat parh kar is rakaat ko bhi usi tarah poori karlen. Dusri rakaat ke dusre sajde ke baad usi tarah baayan paer bichha kar us pe baith jaen, aur dahna paer khara hi rakhen. Poori "Attahiyyat" parhen. "Attahiyyaat" mein "Ash-hadu al-laa" ke 'Laa' par jab pahunchen to shahaadat ki ungli ko khara karen. Dusri ungliyaan sameyt len. Jaise hi 'il-lalLaah' par pahunche to woh ungli niche karden, aur saari ungliyan pahli jaesi haalat mein karlen. Phir Allahu-akbar kahte hue khare hojaaen aur apni namaz isi tarah mukammal karlen. Nafl namaz ke har qaaedey mein, neez Farz, Witr, aur Sunnate muakkada ke aakhri qaaedey mein "Attahiyyat" ke baad droode-ibraheem parhen. Iske baad koi dua-e- maasura parhen. Phir baaen taraf salaam pher kar namaz ko mukammal karlen.

Witr ki namaz mein jab tisri rakaat ke andar surah-e- faatiha aur koi dusra surah padhlen, to ruku karne se pahle kaano tak haath utha kar, Allahu-akbar kahte hue aur ek baar rakaat baandhlen. Phir duae qunoot parhen.

♦AURATON KE LIYE KUCHH ALAG TARIQA♦

Auraton ko chahiye ke namaz mein khare hote waqt dono paeron ke darmiyaan faasla na rakhen. Rakaat baandhte waqt haath kaano tak na uthaaen, balke mondhon tak hi uthaaen. Baazu na phaelaaen, aur naaf ke niche nahi balke seene par haath baandhen. Seene par baaen (Left) haath ki hatheli rakhen,

uski peeth par dahne haath ki hatheli rakhen. Aur ruku mein ziyada na jhuken, bas itna jhuken ke aasaani se dono haath ghutno tak pahunch jaaen. Sajda bhi mardon jaisa na karen, balke dono haath zameen par bichha den, dono baazuwoun ko karwatoun se, peyt ko raan se, raan ko pindliyoun se aur pindliyoun ko zameen se milaate hue, simat kar sajda karen. Aur jab do sajdoun ke darmiyan, yaa "Attahiyyaat" ke liye baithen to apne dono paer dahni taraf (Right side) nikaal den, aur baaen taraf (Left side) zameen par baithen. Mardon ki tarah nahi.

Note: Agar koi baree majboori na ho to auraten bhi tamaam farz aur waajib namazen khare hokar parhen. Warna namaz nahi hogi. Juma ke din bhi zohar ki namaz hi parhen, unke liye juma o eid ki namaz nahi hai.

(Kuchh ghaer muqallideen jo apne aap ko 'Ahle hadees' kahte hain, woh log sunni bahnou ko bahkane ki koshish karte hain ke ahadees mein koi alag tareeqa nahi hai. Unke dhoke mein naa aaen. Is unwaan par anqareeb hamari ek kitab "Hamari Namaz Hanafi Namaz" aarahi hai, uska mutala farmaen.)

NAMAZ KI DUA'EN

NIYYATEIN

Do Rakaat Sunnat Niyyat ki mai ne do rakaat sunnat namaz-e-Fajr ki, Allah ta'ala ke waaste, munh mera qibla shareef ki taraf. Allahu akbar. [Jis namaz ki sunnat ho, Fajr ke jagah us namaz ka naam lijiye.]

Do Rakaat Farz Niyyat ki mai ne do rakaat farz namaz-e-Fajr ki, Allah ta'ala ke waaste, (Pichhe is imam ke) munh mera qibla shareef ki taraf. Allahu akbar.

Chaar Rakaat Sunnat Niyyat ki mai ne chaar rakaat sunnat namaz-e-Zohar ki, Allah ta'ala ke waaste, munh mera qibla shareef ki taraf. Allahu akbar.

Chaar Rakaat Farz Niyyat ki mai ne chaar rakaat farz namaz-e-Zohar ki, Allah ta'ala ke waaste, (Pichhe is imam ke) munh mera qibla shareef ki taraf. Allahu akbar. [Tamam chaar rakat ki farz namazoun ki niyyat yahi hai, sirf Zohar ki jagah namaz ka naam badal lain]

Teen Rakaat Witr Niyyat ki mai ne teen rakaat waajibul witr namaz ki, Allah ta'ala ke waaste, munh mera qibla shareef ki taraf. Allahu akbar.

Note; Namaz ke andar niche likhi hui duaon ko "saheeh talaffuz aur makharij" ke saath parhna har ek par waajib hai. Ham yahan sirf asani ke liye is andaaz ki English mein likh rahe hain. Warna to is tarah likhna munasib nahi tha. Aap kisi bahtareen haafiz ya aalime deen se saheeh talaffuz ke saath in chizoun ko yaad kar len.

SANA SUB-**H**AANAKA**LL**AHUMMA, WA-BI_**H**AMDIKA. WA TABAARAKASMUKA. WA TA'**A**ALA JADDUKA. WA LAA ILAAHA **GH**AIRUK.

TASHAHHUD ATTA**H**IYYAATU LILLAHI, WA**S**_**S**A-LA-WAATU, WA**T**-TAIYIBAAT. ASSALAAMU **A**LAIKA AIYUHAN-NABIYYU WA RA**H**MATU**LL**AHI, WA BARA-KAATUH. AS_SALAAMU-**A**LAINA WA-**A**LA **I**BADILLA-HI**S**_**S**AALI**H**EEN. ASH'HADU AL-LAA ILAAHA IL-LA**LL**AAHU WA-ASH'HADU ANNA MU**H**AMMADAN, **A**BDUHU WA-RASOOLUH.

DAROOD-E-IBRAHEEM A**LL**AHUMMA **S**ALLI **A**LA SAIYYIDINA, MU**H**AMMADIUN WA-**A**LAA AALI SAIYYIDINA MU**H**AMMAD. KAMAA **S**AL-LAITA **A**LAA

SAIYYIDINA IBRAAHEEMA WA **A**LAA AALI SAIYYIDINA IBRAAHEEM. INNAKA **H**AMEEDUM-MAJEED.

A**LL**AHUMMA BAARIK **A**LA SAIYYIDINA MU**H**AMMA-DIUN WA **A**LAA AALI SAIYIDINA MU**H**AMMAD. KAMAA BAA-RAKTA, **A**LAA SAIYYIDINA IBRAHEEMA WA-**A**LAA AALI SAIYYIDINA IBRAHEEM. INNAKA **H**AMEEDUM-MAJEED.

DUA-E-MAASOORAH A**LL**AHUM-MA**GH**FIR LEE, WA-LI WAALIDAIYYA, WA-LIMAN_TAWAALADA, WA-LI_JAMEE'**I**L MU'MINEENA WAL-MU'MINAAT. WAL-MUSLIMEENA, WAL-MUSLIMAAT. AL- A**H**YAA_EI MIN-HUM WAL-AMWAAT. INNAKA MUJEEBUD-D**A'**WAAT. BI_RA**H**MATIKA YAA A**R_H**AMA**R**-**R**AA**H**IMEEN.

DUA-E-QUNOOT A**LL**AHUMMA INNAA NASTA'**EE**-NUKA, WA-NASTA**GH**-FIRUKA, WA-NU'MINU BIKA, WA-NATAWAKKALU **A**LAI-KA, WA-NUSNEE **A**LAIKAL-KHAER, WA-NASHKURUKA, WA-LAA NAKFURK. WA-NAKHLA'**O**O WA-NATRUKU MAIn YAFJURUK. A**LL**AA-HUMMA IYYAAKA N**A'**BUDU, WA-LAKA NU**S**ALLEE, WA-NASJUDU WA-ILAIKA NAS'**A**A. WA-NA**H**FIDU WA-NARJOO RA**H**MATAKA, WA-NAKH-SHAA **A**ZAABAKA, INNA **A**ZAABAKA BIL-KUFFARI MUL**H**IQ.

♦NAMAZ -E- JANAZA♦

❖ Namaz-e-janaza 'Farz -e- kifaaya' hai. Yaani agar kuchh logoun ne bhi namaz-e-janaza parhlee, to sab ki taraf se yeh farz adaa hogaya. Aur agar kisi ne bhi nahi parhi to jis jis ko khabar pahunchi thi, woh sab gunahgaar honge.

✧ Iske liye jamaat sharth nahi, ek shakhs ne bhi parh lee to farz adaa ho gaya. [Bahar-e-shari'at]

✧ Har saheehul-aqeeda musalmaan ki namaza-e-janaza parhi jaaegi, agarche woh bahut hi baraa gunahgaar raha ho. Lekin kuchh loog aise bhi hain jinki namaaz-e-janaza nahi parhi jaaegi. Jaise... Woh daaku jo daaka daal raha tha, aur us par hamla kia gaya jis mein woh maara gaya, jis ne apni maa yaa apne baap ko naa-haq maar daala, jis ne kaei logoun ko naa-haq galaa ghoont kar maar daala, Jo kisi ka maal chheen raha tha, aur usi haalat mein maara gaya ho. In sab ki namaz-e-janaza nahi parhi jaaegi

✧ Agar kisi ne khudkushi kee ho to, agarche yeh ek bahut hi baraa gunaah hai, phir bhi uski namaz-e-janaza parhi jaaegi.

✧ Musalmaan mard ya aurat ka woh bachcha jo zinda paida hua, yaa aadhe se ziyaada baahar aane tak zinda tha, phir mar gaya, uska naam rakkha jaaega, ghusl diya jaaega, kafan pahnaya jaaega, namaza-e-janaza bhi parhi jaaegi aur dafan bhi kia jaaega.

✧ Bachcha aadha yaa us se kam baahar nikla tha ke mar gaya, ya mara hua paida hua, to usko saaf kar ke kisi kapre mein lipat kar dafan kardiya jaaega. (Aadhe se ziyaada ka matlab ye hai ke, sar ki jaanib se ho to seene tak, aur paer ki jaanib se ho to kamar tak)

✧ Bachcha zinda paida ho yaa murda, uska jism poori tarah bana ho yaa na bana ho, har haal mein uska naam rakkha jaaega. Kiun ke kal qiyaamat ke din uska bhi hashr hoga.

✧ Namaz-e-janaza mein do rukn hain. 1) Chaar baar Allahu-akbar kahna. 2) Qiyaam, yaani khara hona.

✧ Namaz-e-janaza mein teen baaten sunnat-e-muakkada hain, 1) Allah ta'ala ki hamd-o-sana. 2) Darood parhna. 3) Maiyyit ke liye duaa karna.

✧ Agar namaz-e-janaza mein kisi ki takbeeren chhoot gaein, yaani aise waqt pahuncha ke imaam saheb ne kuchh takbeeren adaa kar lee thin, to woh shakhs abhi shaamil naa ho, balke intezar kare. Jab aglee takbeer kahee jaay, us waqt

shaamil ho, aur imaam saheb ki namaz mukammal hone ke baad, apni bachee hui takbeeren poori kare. Waqt ho to duaaen bhi parhe, warna sirf takbeeren hi kaafi hain.

✧ Aur agar pahle se maujood tha, kisi wajah se imaam ke saath shaamil nahi ho saka to, intezar na kare, shaamil ho jaay.

TAREEQA

Namaz-e-janaza parhne ka tareeqa ye hai ke, sab se pahle niyyat yaani dil mein irada karle, ho saka to zabaan se bhi kah le ke "Mai ne Allah ta'ala ki hamd-o-sana, Nabi sallallahu alaihi wasallam par darood aur is maiyyit ke liye duaa karne ke waaste, chaar takbeeroun ke saath namaz-e-janaza ki niyyat kee. Mera munh Kaaba shareef ki taraf." (Agar imaam ho to ye bhi iraada karle ke "Mai un sab ka imaam hun jo haazir hain, aur jo haazir honge" Jabke muqtadi ye irada kare ke "Mai is imaam ka muqtadi hun")
Niyyat karlene ke baad, dono haath kaano tak uthaae, phir Allahu akbar kahte hue neeche laae, aur naaf ke neeche baandh le. Phir sana parhe.

SANA SUB-**H**AANAKA**LL**AHUMMA, WA-BI_**H**AMDIKA. WA TABAARAKASMUKA. WA TA'**A**ALA JADDUKA. WA JALLA **S**ANAAUKA. WA LAA ILAAHA **GH**AIRUK.

Phir bagher haath uthaae, Allahu-akbar kahe, aur darood shareef parhe. Bahtar hai darood-e-Ibraheem parhe.

Phir teesri takbeer kahe, yaani bagher haath uthaae Allahu akbar kahe. Aur maiyyit ki duaa parhe. Maiyyit kisi baaligh mard ya aurat ki ho to ye dua parhe.

MAIYYIT KI DUAA A**LL**AHUM-MA**GH**FIR LI **H**AI-YYINAA, WA-MAIYYITINAA WA-SHAAHIDINAA, WA-**GH**AA-IBINAA, WA-SA**GH**EERINA, WA-KABEERINA, WA-**Z**AKA-RINAA, WA-UN**S**AANAA. A**LL**AHUMMA MAN A**H**YAITAHOO MINNAA FA-A**H**YIHEE **A**LAL-ISLAAM, WA MAN TAWAF-FAITAHOO MINNAA FA-TAWAFFAHOO **A**LAL-EEMAAN.

❖ Iske baad chauthee aur aakhri takbeer kahe, yaani usi tarah bagher haath uthaae, Allahu akbar kahe. Phir dono haath chhor kar salaam pher de.

❖ Agar maiyyit kisi naa baaligh bachcha/ bachchi ki ho, yaa aise shakhs ki ho jo baaligh hone se pahle hi majnoo yaa paagal ho chuka tha, aur usi haal mein usko maut aagai to teesri takbeer ke baad yeh dua parhi jaay.

NAA BAALIGH LADKE KI DUA A**LL**AHUM-MAJ'**A**LHU LANAA, FARA**T**AUN, WA-J'**A**LHU LANAA **Z**UKHRAUN, WA-J'**A**LHU LANAA SHAAFI'**A**UN WA-MUSHAFFA'**A**A.

NAA BAALIGH LADKI KI DUA A**LL**AHUM-MAJ'**A**L HAA LANA, FARA**T**AUN, WA-J'**A**LHAA LANAA **Z**UKHRAUN, WA-J'**A**LHAA LANAA SHAAFI'**A**TAUN WA-MUSHAFFA'**A**H.

ROZE KA BAYAAN

Roza Yaani ek musalmaan, apne aap ko "ibadat ki niyyat se" subh-e-saadiq se lekar suraj doobne tak, khaane, peene aur jima se rok kar rakhe.

✧ Roze ki kul paanch qismein hain.

1. Farz. Jaise Ramazaan ka roza.
2. Waajib. Jaise 'Nazr' yaani mannat ka roza.
3. Nafl. Jaise Aashura aur Arfa waghera ka roza.
4. Makrooh-tanzeehi. Jaise hafte mein koi ek din khaas karlena aur sirf usi din roza rakhna.
5. Makrooh-tahreemi. Jaise eid yaa aiyaam-e-tashreeq mein roza rakhna. [Bahar-e-shari'at, hissa 5th]

❍ Ham yahan sirf farz rozoun ke masaail zikr kar rahe hain. Digar rozoun ke masaail kaafi tafseeli hain, aur yahan tafseel ki gunjaish nahi.

✧ Ramazan ke adaa rozoun ke liye niyyat ka waqt ek din pahle ki shaam mein, suraj doobne se lekar, roze waale din suraj sar pe aane se pahle tak hai.

✧ Niyyat din mein karen to ye zaroori hai ke, subh-e-saadiq hi se roza rakhne ki niyyat ho. Agar kisi ne yeh niyyat karli ke, "Mai ab is waqt se roza rakhta hun" to ye niyyat saheeh nahi. Roza nahi hoga.

✧ Ramazan ke qazaa rozoun ke liye raat hi mein niyyat karleni chahiye. Warna subah chamakne se pahle pahle niyyat karlena zaroori hai. Subah hojane ke baad qazaa rozoun ki niyyat saheeh nahi. [Bahar-e-shariat. # 5]

♦ Roze Ke Makroohaat ♦

Makroohaat; Yaani aisi baaten jin se roza toot'ta to nahi. Magar unki wajah se kharaabi aajaati hai. Jaise.....

♦Jhoot bolna. ♦Gheebat karna. ♦Fuzool baaten karna. ♦Kisi musalmaan ko takleef pahunchana. ♦Bina majboori ke koi cheez chakh kar, ya chabaa kar thook dena. ♦Munh bhar paani lekar kulli karna. ♦Zor se naak mein paani charhana. ♦Munh mein thook jama kar ke nigal jaana.

❖ In Baatoun Se Roza Nahi Toot'ta ❖

- Bhool kar kuchh khaane peene se roza nahi toot'ta.
- Dhuwaan ya dhool be-ikhtiyaar achanak halaq mein chale jaane se roza nahi toot'ta.
- Kulli kardene ke baad paani ki taree ya maza halaq mein mahsoos hua to roza nahi toot'ta.
- Roze ki haalat mein ehtilaam hogaya, to roza nahi toot'ta.
- Tail (Oil), surma ya khushboo lagaane se roza nahi toot'ta.
- Be-ikhtiyaar qaey ho gai to roza nahi toot'ta.
- Balgham ki qaey se roza nahi toot'ta.

♦ In Baatoun Se Roza Toot Jaata hai ♦

- Roza yaad ho to khaane peene aur jimaa karne se roza toot jaata hai.
- Koi dawa ya ghiza, dimaagh ya shikam tak pahunchaai gai to roza toot jaata hai.
- Huqqa, beeri, cigarette waghera peene se roza toot jaata hai.
- Chaney ke baraabar koi cheez daantoun mein atki hui thi, usko nigal gaya. Yaa chaney se kam thi, magar baahar nikala phir nigal gaya to roza toot jaata hai.
- Kulli karte waqt thora sa paani halaq se niche utar gaya, to roza toot jaata hai.
- Naak mein paani charhaate waqt, zor se saans lia, paani dimaagh tak pahunch gaya, to roza toot jaata hai.
- Munh mein rangeen dora ya dhaaga rakha jis se thook rangeen hogaya, phir woh thook nigal gaya, to roza toot jaata hai.
- Jaan boojh kar khaane, paani, khoon ya safre ki munh bhar qaey ki, aur roza yaad hai to, roza toot jaata hai. Munh bhar nahi to nahi tootega. [Bahar-e-shariat. # 5]

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❖KAFFARA❖

Ramazan ke adaa roze ko toor dene se kuchh suratoun mein 'Kaffara' waajib ho jaata hai. Aur woh kaffara ye hai ke, jo roza toor diya gaya uski qaza to rakhna hai hi. Uske alawa musalsal saath (60) roze rakhna hoga. Agar un saath rozoun ke darmiyaan ek din bhi naagha ho jaay, to phir shuru se saath roze rakhna parega. Yahaan tak ke agar kisi ne musalsal 59 roze rakh liye, aakhri din naagha hogaya, to ye 59 rozoun ka hisaab nahi hoga. Phir shuru se 60 roze rakhna parega. Aur jis ke andar itni taqat nahi to uske liye 'Kaffara' ye hai ke saath (60) miskeenoun ko bhar bhar pet do time ka khaana khilaay.

✧ Kafaara waajib hone ke liye kuchh sharaait hain. Jaise ♦Ramazan ka adaa roza ho. ♦Roze-daar mukallaf ho. ♦Roze-daar muqeem ho. ♦Us roze ki niyyat raat hi se ho. ♦Roza toor

dene ke baad us din iftaar se pahle, khud ba-khud aisi koi baat na ho jaay, jis se roza chhorne ki ijazat milti ho. Jaise aurat ko haez ya nifaas aagaya. Yaa bahut hi ziyaada beemaar hogaya. [Agar kisi ne apne aap ko bimaar kar liya to kaffara muaf nahi hoga] ♦Agar koi roza toorne ko mamooli baat samajhe, aur jab dil chaahe toor'de, to woh shakhs jab bhi, jis tarah se bhi binaa-uzre sharei Ramazan ka adaa roza toorega, us par kaffara laazim hoga.

✧ Jaan boojh kar khaaya ya piyaa to us roze ki qaza ke saath saath kaffara bhi laazim hoga.

✧ Kisi qaabil-e- shahwat insaan ke saath, aage ya peeche jima kia to, is surat mein bhi qaza ke saath saath kaffara bhi laazim hoga.

✧ Mitti, sara hua goosht ya aesi koi cheez, jis se log ghinn karte hain. Jaise kisi dusre ka thook balgham waghera, in cheezon ke khaane se kaffara laazim nahi hota. [Agar koi khaas mitti ho, jisko khaane ki usey aadat ho, yaa kisi mahboob ka thook ho, jisko muhabbat ya aqeedat mein chaat liya to ab kaffara laazim hoga.]

✧ Til ya til ke baraabar koi khaane ki cheez, baahar se munh mein daal liya aur bina chabaae nigal gaya to rooza toot gaya, kaffara bhi laazim hoga. [Bahar-e-shariat. #5]

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ETAIKAAF KA BAYAAN

Etaikaaf Yaani aaqil musalmaan, Allah ta'ala ki khaatir "niyyat kar ke" masjid mein tahre. Iske liye janabat aur haez o nifaas se Paak hona sharth hai.

✧ Etaikaaf ki teen qismein hain.

1. Waajib. Jaise kisi ne zabaan se, etaikaaf ki, nazr yaani mannat maani. Is etaikaaf ke liye roza sharth hai. Lihaza

mannat ke etaikaaf ke waqt roza bhi rakhna hoga. Chaahe woh nafli roza ho ya ramzaan ka roza.

2. Sunnat-e-muakkada. Yaani Ramazan ke aakhri das dino ka etekaaf. Yeh sunnate kifaya hai, ke koi ek shakhs bhi mukammal das dino ka etekaaf karle to, sab ki jaanib se adaa hogaya. Warna Allah ki baargaah mein sab ko jawab dena hoga. Iske liye Ramazan ka roza shart hai.

3. Mustahab etekaaf. Un dono ke elawa jo etekaaf ho woh mustahab aur sunnat-e- ghaer muakkada hai. Iske liye roza zaruri nahi. Jab bhi masjid mein jaay, etekaaf ki niyyat karle, shuru hojaaega. Masjid se jaise hi baahar nikle khatm ho jaaega. [Bahar-eshari'at. #5]

✧ Ramazan ke sunnat etekaaf ka waqt; Beeswen (20th) ramzan ka suraj doobte waqt etekaaf ki niyyat se masjid mein daakhil ho jaay, aur teeswen (30th) Ramazan ko suraj doobne tak, ya unteeswen (29th) ko eid ka chaand nazar aane tak masjid hi mein rahe.

✧ Mo'takif ko apna etekaaf mukammal karne tak masjid hi mein rahna laazim hai. Agar bagher uzr ke baahar nikal gaya to, etekaaf toot jaaega. Agarche ek lamhe ke liye hi nikla ho.

✧ Mo'takif ko masjid se baahar nikalne ke liye do tarah ke uzr hain. 1-Tab'ei haajat. 2-Shar'ei haajat.

✡ Tab'ei haajat. Jaise peshab, pakhaana ke liye, ya zaroorat ho to wuzu aur ghusl ke liye. Magar ye us waqt jab ke masjid mein wuzu karna mumkin naa ho.

✡ Shar'ei haajat. Jaise Juma ki namaz ke liye kisi dusri masjid ko jaana. Yeh ijazat us waqt hai jab ke, us masjid mein juma ki namaaz na hoti ho jahan yeh etekaaf mein baitha hai. Warna us masjid se nikalte hi etekaaf toot jaaega.

✧ Mo'takif jis haajat ke liye masjid se nikla, usko poora karte hi fauran apni masjid mein waapas aajaay, warna etekaaf toot jaayga.

✧ Mo'takif masjid hi mein khaae, piye aur aaraam kare. Lekin masjid ke aadaab ka khyaal rakhna zaroori hai.

✧ Mo'takif ko bila zaroorat baat cheet karna makrooh hai, isi tarah bilkul khamoosh rahna bhi makrooh hai. To kia kare? Tilawat kare. Deeni kitaben parhe. Ilm-e-deen seekhe aur sikhaae. Zikr o azkaar mein mash_ghool rahe.

✧ Aurat apne ghar mein us jagah etekaaf kar sakti hai, jo us ne namaz ke liye khaas kar rakhi hai. Aesi jagah ko 'Gharelu-masjid' kahte hain. Bagher uzr ke wahaan se nikalne par etekaaf toot jaaega, agarche ghar ke andar hi maujood ho.

✧ Etekaaf torne par uski qaza karna waajib hai. Chaahe jaan boojh kar tore ya ghaflat mein toot jaay. [Bahar-e-shariat. #5]

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ZAKAAT KA BAYAAN

Zakaat Apne maal mein se ek khaas hissa, jo ke shari'at ne muqarrar kardiya hai, kisi musalmaan faqeer ko is tarah dedena ke woh uska maalik ban jay. Aur dene wale ka us mein koi dunyawi faaida na rahe.

✧ Zakaat farz hai. Inkaar karne waala kaafir. Naa dene waala faasiq aur qatl ka mustahiq. Aur adaa karne mein takhir karne waala gunahgaar mardoodush-shahadat hai.

✧ Zakaat farz hone ke liye kuchh shartein hain.

➢ Musalmaan hona. Lihaza Agar kisi maaldaar kaafir ne islaam qabool kia to us se, us waqt ki zakaat nahi maangi jaaegi jis waqt woh kufr ki haalat mein tha.

➢ Baaligh hona. Nabaligh kitna hi maaldaar ho us par zakaat nahi.

➢ Aaqil hona. Lihaza jo shakhs saal ke shuru se aakhir tak junoon ya pagalpan mein raha us par zakaat nahi.

➢ Maalik-e-nisaab hona. Yaani uske paas kam se kam saarhe saat (7.5) Toley sona, ya saarhe bawan (52.5) toley chaandi ya phir dono mein se kisi ek ki bhi qeemat ke barabar rupia paisa yaa maal-e- tijarat ho.

➢ Maal par poori tarah qabza o ikhtiyaar hona. Lihaza kisi ka maal choori hogaya, ya darya mein doob gaya tha, kaei saalon ke baad mila. To ab un saaloun ki zakaat nahi. Isi tarah kisi ko qarz diya tha, aur qarz lene waale shakhs ne inkaar kardiya ke mai ne liya hi nahi. Is dene waale ke paas koi suboot bhi nahi, to ab us maal ki zakaat farz nahi hogi. Kiun ke maalik to hai, lekin apne maal par qabza nahi. Aur agar qarz lene waala iqraar kar raha ho, yaa inkar kare lekin is dene waale ke paas suboot ho, to ab us maal ki bhi zakaat farz hogi. Kiun ke yahaan hukman qabza paya jaa raha hai. Yahaan se ye bhi maloom hua ke, Bank waghera mein jo rupia ya sona jama karwaya jaata hai un par bhi zakaat hai.

➢ Daen yaani qarza na ho. Agar qarza hai to uske baraabar maal minus kardene ke baad bhi, nisaab bhar maal maujood ho to, baqiya maal par zakaat farz hogi. Yahaan qarze se muraad aisa qarz hai jiski adaegi ke liye koi waqt muta'aiyan na kia gaya ho. Aur agar waqt muta'aiyan ho, jaise kisi se koi maal kharida aur ye agreement hua ke do saal baad uski qeemat ada ki jaegi, to aise qarz ka zakaat par koi asar nahi parega. Balke aisa qarz hote hue bhi zakaat farz hojaaegi. Yahan ek aur baat yaad rakhein ke qarze ka asar zakaat par usi waqt parega jabke woh saal poora hone se pahle ka ho. Agar kisi ke paas maal hai aur us par ek saal guzar bhi gaya, uske baad qarza liya gaya, to ab is ka zakaat par koi asar nahi parega. Woh to farz ho hi gaei.

➢ Maal haajate- asliya se zaaid ho. Haajat-e-asliya yaani aisi cheezen ke, zindagi guzaarne ke liye unki zaroorat ho. Jaise rahne ke liye makaan, pahenne ke kapre, khaane pakane ke saamaan aur sawaari waghera. Isi tarah talimi kitabein agar parhne ke liye hon to haajate asliya hi mein aati hain, jabke zaroorat ke mutabiq ek ek hi hon. Ek hi kitaab ke kaei nuskhe hon to woh zaroorat se ziyada hojaaenge, isi tarah khyal rahe ke T.V. Exercise machines waghera haajate asliya se zaaid

hain. Kiun ke inke bina bhi zindagi aasaani se guzar jaaegi. Agarche in chizoun par zakaat farz nahi hoti hai, lekin agar in chizoun ki qeemat nisaab tak pahunch jay, to phir us shakhs ko zakaat lena jaaiz nahi hoga jiske paas ye sab hon.

➢ Maal 'naami' ho. Yaani uske andar barhne ki salahiyat ho. Iski do suratein hain, yaa to khud maal hi barhega. Jaise tijarat ka maal. Yaa us maal ki qeemat barhegi. Jaise sona chaandi. Is se ye malum hua ke "zakat" soney, chaandi aur rupiye par farz hoti hai, yaa phir maale tijarat yaani us maal par jo bechne ke irade se kharida gaya ho. Bas.

➢ Saal mukammal hona. Yaani jis din saarhe baawan (52.5) toley chaandi ki qeemat ke barabar rupiya, ya maale tijarat ka maalik bana, us din se theek ek saal poora hone par zakaat farz hojaaegi. Yahan chaand ki tarikh ka etebar hoga. Agar kisi ne saal poora hone se pahle hi apni zakaat adaa kardi. Jaise aksar loog ramazan ke maheene mein ziyada sawab ki niyyat se karte hain, yeh jaaiz hai. Is se zakaat adaa hojaati hai. [Bahar-e-shari'at. #5]

✧ Zakaat ki adaegi ke liye niyyat sharth hai. Chaahe to dete waqt niyyat kare, ya zakat ka maal alag utha kar rakhte waqt zakaat ki niyyat karle. Baharhaal kisi ko dene se pahle pahle zakaat ka irada kar chuka ho. Lihaza agar koi shakhs saal bhar sadqa o khairaat karta raha, ab ye niyyat karta hai ke woh saara maal jo usne sadqa kia, zakaat ho jaay, to is tarah zakaat ada nahi hogi.

✧ Zakaat ki adaegi ke liye ye bhi sharth hai ke, kisi mustahiq aadmi ko uska poori tarah maalik banade. Lihaza ghariboun ko zakaat ki niyyat se khana khila dene se zakaat ada nahi hoti. Kiun ke is mein maalik banana nahi hua. Yunhi kisi masjid ke ghalle mein ya kisi "daan pety" mein daal dene se zakaat ada nahi hoti. Kiun ke is mein kisi aadmi ko maalik banana nahi paya gaya.

Zakaat Lene Ke Haqdaar Yeh Loog Hain.

♦Faqeer, yaani aisa shakhs jiske paas thora bahut maal ho, lekin nisaab ke barabar na ho. ♦Miskeen, yaani jiske paas kuchh na

ho. Yahan tak ke, khaane aur badan chhupane ke liye bhi logoun se maangne par majboor ho. ♦Ghaarim, yaani aisa shakhs jo qarz mein dooba hua ho. Agar woh apna qarz ada karle to phir uske paas nisaab ke barabar maal na bache. ♦Fee sabeelillah, yaani Allah ta'ala ki raah mein kharch kar dena. Iski kaei suratein hain, jaise kisi talib-e-ilm ko ilme deen haasil karne ke liye dena. Yaa kisi bhi naik kaam mein zaroorat ho to kharch karna. Lekin kisi insaan ko maalik banana zaroori hai. [Bahar-e-shariat. #5]

In Logon Ko Zakaat Dena Jaaiz Nahi.

♦Apne maa baap, daada daadi, naana naani, waghera upar tak. ♦Apni aulaad, aur aulaad ki aulaad niche tak. ♦Aurat apne shauhar ko. ♦Shauhar apni biwi ko. ♦Banee Haashim, yaani hazra Ali, hazrat Abbas, hazrat Haaris, hazrat Aqeel aur hazrat Jafar Raziallahu'anhum ki aulaadein. Lihaza saheeh nasab waale saiyyid zaadoun ko zakaat dena jaaiz nahi. Kiun ke zakaat dar asl maal ka mael hoti hai. Aur in oonchi nisbat waaloun ko maela maal dena, jaaiz nahi. Aur Agar koi saiyyid zaade zaroorat mand hon to, unhe Allah o Rasool ki khushi ki khaatir tohfe aur nazraane diye jaaen, naa ke zakaat ka maal. Agar zakaat ke maal ke siwa aur koi maal na ho to, wahan ek surat yeh nikalti hai ke kisi mustahiq shakh ko woh zakaat dee jaay, phir woh shakhs usi maal ko apni jaanib se tohfe ke taur par sayyid zade ki khidmat mein pesh karde.

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SADQA-E-FITR

✧ Sadqa-e-fitr har maalik-e-nisaab musalmaan par waajib hai. Is mein baaligh hona, aaqil hona sharth nahi. Lihaza nabaligh bachcha, pagal majnoon agar maalik-e-nisaab hain to sadqa-e-fitr un par bhi waajib hojaega. [Bahar-e-shariat]

✧ Sadqa-e-fitr eid ke din subh-e-sadiq shuru hote hi waajib hojata hai. Lihaza agar koi shakhs subh-e-sadiq se pahle musalman hua ya koi bachcha paida hua, aur woh maalik-e-nisaab hai to us par bhi waajib hoga. Isi tarah kisi faqeer ke paas subh-e-sadiq se pahle itna maal agaya jo nisaab ke

barabar ho to us par bhi subh-e-sadiq hote hi sadqa-e-fitr wajib ho jaega.

✧ Eid ke din subh hojaane ke baad agar koi bachcha paida hua, ya koi faqeer maldaar hua to us par waajib nahi hoga.

✧ Nabaligh aur majnoon agar khud maalik-e-nisaab nahi, lekin unka baap maalik-e-nisaab hai. To unke baap par unki jaanib se bhi sadqa-e-fitr ada karna waajib hai. Baap na ho to dada par wajib hoga.

✧ Sadqa-e-fitr mein bhi niyyat hona, aur kisi mustahiq musalman ko maalik bana dene zaroori hai. Warna ada nahi hoga. Aur sadqa-e-fitr unhi logoun ko diya ja sakta hai, jinko zakaat dee ja sakti hai. [Bahar-e-shariat]

✧ Sadqa-e-fitr ki miqdaar ki sab se aala aur muhtaat tahqeeq ye hai ke, 2 kilo 50 gram gehun ya uska aata ya phir uski qeemat. Bahtar hai ke qeemat ada kardi jaay taake mustahiq shakhs apni zarurat ki cheez khareed le. Aur agar khajoor, munaqqa ya jao dena chahen to 4 kilo 100 gram, ya uski qeemat. Ye ek shakhs ke sadqa-e-fitr ki miqdaar hai.

QURBAANI KA BAYAAN

Qurbani ek maali ibadat hai. Khaas jaanwar ko makhsoos din mein Allah ke liye, sawaab ki niyyat se zibah karna qurbaani hai. Qurbani waajib hone ke liye kuchh sharait hain.

☼ ♦Musalmaan hona. ♦Muqeem hona. Yaani musafir par waajib nahi. Lekin agar karna chahe to kar sakta hai. ♦Maalik-e- nisaab hona. Faqeer aur miskeen par waajib nahi. Lekin agar kisi faqeer ne qurbani ki niyyat se janwar kharid liya to ab us janwar ki qurbani kar dena us faqeer par waajib hai. ♦Is mein mard hona sharth nahi, balke mard aur aurat dono par waajib hai.

✧ Qurbani ka waqt dasween (10th) Zil-hajj ki subh-e-saadiq se baarhwin (12th) Zil-hajj ki shaam, suraj ghuroob hone tak hai. Aur shaher mein qurbani karne ke liye ye sharth hai ke Eid ki namaz ho chuki ho. Kisi ne eid ki namaz se pahle kar li to nahi hogi. Albatta! Dehaat mein subhe saadiq ke baad hi se kar sakte hain.

✧ Agar qurbani waajib hone ki shartein in teen din aur do raatoun mein se kisi bhi waqt paai gaein to qurbaani karna wajib ho jaega. Aur us waqt mein qurbani hi karna laazim hai. Zinda janwar sadqa kardene se ye waajib ada nahi hoga.

✧ Qurbani ke janwar ki kam se kam umr ye honi chahiye. Oont 5 saal. Gaay, bael aur bhaens 2 saal. Bakri, dumba, mendha aur bher 1 saal. Is se kam ho to qurbani nahi hogi.

✧ Qurbani ke liye jaanwar, aebdaar naho. Balke mota taza, saheeh saalim aur tandurust ho. Warna qurbaani nahi hogi.

✧ Qurbani khud apne haath se karna mustahab hai. Agar sahulat na ho to kisi sunni musalmaan se karaale.

✧ Qurbani ka gosht khud bhi kha sakte hain aur rishtedaaroun mein bhi taqseem kar sakte hain. Bahtar hoga ke teen hisse kar liye jaaen. Ek apne liye, ek rishte daaroun ke liye aur ek ghareeboun mein taqseem karne ke liye. Agar saara ka saara apne ghar mein hi istemal karna chahe to ye bhi jaaiz hai.

✧ Agar kisi bare jaanwar mein chand log mil kar hissa len to sab ki niyyat ibadat hi ki hona zaroori hai. Koi ek bhi gosht ki niyyat se shaamil hua to kisi ki qurbani nahi hogi.

✧ Qurbani ke baad us jaanwar ka chamra aur rassi waghera bhi sadqa karde. (Bahtar hoga ke kisi sunni madarse mein dediya jaae.) [Bahar-e-shariat.# 5]

✧ Agar kisi shakhs par qurbaani waajib hogai, lekin kisi wajah se woh waqt ke andar apni qurbani ada na kar saka, to us par waajib hai ke qurbaani ke ek janwar ki qeemat sadqa karde.

QURBAANI KA TAREEQA

Qurbani ka jaanwar Allah ta'ala ki baargah mein pesh hota hai, aur qiyamat ke din qurbani karne waale ke liye sawari ka kaam dega. Lihaza qurbani karne se pahle usko saaf suthra kia jaae, usko bila zaroorat kisi tarah ki takleef na pahunchaai jaae. Aur janwar ke saamne hi chhura waghera hathiyaar tezz na kiye jaaen.

Qurbani ke janwar ko baaen pahlu par is tarah litaaen ke, uska munh qible ki taraf ho. Zibah karne waala qurbani ki dua parh kar, agar dua yaad na ho to kalima-e-tayyiba parh kar apna daayan paer janwar ke pahlu par rakhe. Phir "Bismillahi Allahu akbar" kahe, aur tez chhuri se fauran zibah karde.

Zibah karne ke baad ye dua parhe.

ALLAHUMMA TAQABBAL MINNI KAMAA TAQABBALTA MIN KHALEELIKA IBRAHEEM ALAHISSALAM, WA HABEEBIKA MUHAMMADIN SALLALLAHU ALAIHI WASALLAM.

Agar qrubani karne wala khud apne haath se zibah kare to MINNI kahe. Warna MINNI ki jagah par MIN ——— jiski taraf se qurbani ho, uska naam le.

MASNOON DUA'EN

Neend se bedaar hote waqt ki dua;

Bismillah- ALHAMDULILLAHIL- LAZEE AHYAANA BA'DA MA AMAATANAA, WA ILAIHIN- NUSHOOR.

Azaan ke baad ki dua;

ALLAHUM-MA RABBA HAAZIHID- DA'WATIT- TAAM-MAH, WAS-SALAATIL QAA'IMAH. AATI SAIYYIDANA

MUHAMMADANIL WASEELATA WAL- FADHEELAH, WAB'AS_HOO MAQAAMAM MAHMOODANIL- LAZEE WA'ATTAH. WAR-ZUQNA SHAFAA'ATAHU YAUMAL QIYAAMAH. INNAKA LAA TUKHLIFUL MEE'AAD.

Toilet mein jaate waqt ki dua;

ALLAHUMMA INNEE A'OOZU BIKA MINAL KHUBSI WAL- KHABAA'IS.

Toilet se nikalne ke baad ki dua;

Ghufraanaka. ALHAMDU LILLAHIL- LAZEE AZHABA ANNIL- AZAA, WA AAFAANEE.

Aaina dekhte waqt ki dua;

ALHAMDULILLAH. ALLAHUMMA KAMA HASSANTA KHAL-QEE FA AHSIN KHULUQEE, WA HARRIM WAJHEE ALAN-NAAR.

Surma ya kajal lagate waqt ki dua;

ALLAHUMMA MATTI'NEE BIS- SAMEI WAL- BASAR.

Khane ki chizon ko buri nazar se bachane

BISMILLAHIL- LAZEE LAA YADHURRU MA'ASMIHI SHAIE,UN FIL- ARDHI, WA LAA FIS- SAMAAEI, WA HUWAS- SAMEEUL ALEEM.

Doodh ya chaae peete waqt ki dua;

Bismillah. ALLAHUMMA BAARIK LANAA FEEHI, WA ZIDNAA MINHU.

Khana khaane se pahle ki dua;

ALLAHUMMA BAARIK LANAA FEE MA RAZAQTA-NAA, WAR-ZUQNAA KHAIRAM- MINHU "BISMILLA-HI WA ALAA BARKATILLAH.

Khana khaane ke baad ki dua;

ALHAMDU LILLAHIL- LAZEE ATH'AMANAA WA SAQAANAA, WA JA'ALANAA MINAL- MUSLIMEEN.

Daawat mein khaane ke baad;

(Us dua ke baad, itna aur izafa karle) ALLAHUMMA ATH'IM MAN ATH'AMANI, WASQI MAN SAQAANI.

Ghar se bahar nikalte waqt ki dua;

BISMILLAHI, TAWAKKALTU ALALLAAHI, WA LAA HAULA WA LAA QUWWATA ILLA BILLAHIL ALIYYIL AZEEM.

Sawari par sawaar hote waqt ki dua;

Bismillah. ALHAMDULILLAH, SUBHAANALLAZEE SAKH-KHARA LANAA HAAZA WA-MAA KUNNA LAHU MUQRINEEN. WA INNAA ILAA RABBINAA LAMUN-QALIBOON.

Ghar mein daakhil hote waqt ki dua;

TAUBAN TAUBAN, AUBAN. LA YUGHAADIRU ALAINAA HAUBAN.

Kisi manzil par utarte waqt ki dua;

AOOZU BIKALIMAATILLAHIT- TAAMMAATI MIN SHARRI MA KHALAQUE.

Chheenkne ke baad ki dua;

Chheenkne wala; ALHAMDU LILLAH.
Chheenk ki dua sunne wala; YARHAMU KALLAH.
Chhenkne wala dua sun kar; YAGHFIRULLAHU LEE WA LAKUM.

Jamaahi aane par dua;

ASTAGHFIRULLAH. LAA HAULA WA-LAA QUWWATA ILLA BILLAHIL- ALLIYIL AZEEM.

Naya libaas pahente waqt ki dua;

ALHAMDU LILLAHIL- LAZEE KASAANEE, MAA UWAAREE BIHI AURATEE, WA ATAJAMMALU BIHI FEE HAYAATEE.

Kisi musibat waale ko dekh kar dua;

Is dua ko parhne se woh musibat ya bimabri, is parhne waale ko kabhi nahi aaegi. In-Shaa-ALLAH.

ALHAMDU LILLAHIL- LAZEE AAFAANI, MIM-MABTALAAKA BIHI, WA FADHDHALANEE ALAA KASEERIM MIM- MAN KHALAQA TAFDHEELA.

Baarish hote waqt ki dua;

ALLAHUMMA SAIYIBAN NAAFIAA.

Bijlee karakne par dua;

ALLAHUMMA LAA TAQTULNAA BI GHADHABIKA, WA- LAA TUHLIKNAA BI'AzAABIKA, WA- AAFINAA QABLA ZAALIK.

Khush- khabri sunne par;

ALHAMDULILLAHI RABBIL AALAMEEN.

Buri khabar sunne par dua;

INNAA LILLAHI WA-INNAA ILAIHI RAAJIOON. ALLAHUMM'A- JURNEE FEE MUSEEBATEE, WA-AKHLIF LEE KHAIRAM MINHAA.

Din bhar ki thakaan door karne ki dua;

(33.baar) SUBHAANALLAH. (33.baar) ALHAMDU-LILLAH. (34 baar) ALLAHU AKBAR. (Raat ko sote waqt parh kar dono haathoun par phoonk le aur woh dono haath poore jism par pher le.)

Soone se pahle ki dua;

ALLAHUMMA BISMIKA, AMOOTU WA AHYAA.

Kisi ka salaam milne par

ALAIKA, WA ALAIHIS- SALAAM.

{Ye jawab us waqt de, jab ke salaam laane wala koi sunni musalman ho. Warna is tarah kahe.} WA ALAIHIS-SALAAM WA RAHMATULLAHI WA BARAKAATUHU.

Kisi nemat ke milne par.

ALHAMDULILLAHIL- LAZEE BI_NE'MATIHI TATIMUS-SAALIHAAT.

❖SALAAM❖

Mustafa jaan-e-rahmat pe lakhon salaam.
Sham-e-bazme hidayat pe lakhon salaam.
Mujh se be kas ki daulat pe lakhon durood
Mujh se be-bas ki quwwat pe lakhon salaam
Hum ghareebon ke aaqa pe be-had durood
Hum faqeeron ki sarwat pe lakhon salaam.
Jis ke maathe shafa'at ka sahra raha
Us jabeen-e-sa'adat pe lakhon salaam.
Khaai qur'aan ne khaake-guzar ki qasam
Us kaf-e-paa ki hurmat pe lakhon salaam.
Jis musalmaan ne dekha unhe ek nazar
Us nazar ki basarat pe lakhon salaam.
EK mera hi rahmat mein daawa nahi
Shaah ki saari ummat pe lakhon salaam.
Mujh se khidmat ke qudsi kahen haan Raza
Mustafa jaan-e-rahmat pe lakhon salaam.

دخترانِ اسلام کی دینی و عصری تعلیم و تربیت کا اقامتی ادارہ

جامعۃ ام الہدیٰ للبنات شیر پورہ ورنگل

آرزو ہے دل کی یا رب کاش مشہد دیکھتا

Girls Arabic Hostel

Gulshan-e-Aamina

JAMIA UMMUL-HUDA LIL BANAAT

H.No. 13-8-43, Shairpura, WARANGAL - 506 002. (Telangana) Cell : 9441060719, 9030897863

GULSHAN-E-AAMINA Jamia Ummhul Huda Lil-Banaat.

Shahre Warangal mein dukhtaraan-e-islaam ke liye deeni o asri taleem o tarbiyat ke liye Ahl-e-sunnat wa jamaat ka awwaleen idara hai. Yahaan talibaat ke liye meyaari taleem o tarbiyat ke saath saath khaane, peene, rahne sahne ke bahtareen intezamat kiye gae hain. Aur fil-haal ye tamaam sahulatein bilkul Free faraham ki ja rahi hain.

Idare ka taleemi nizaam Tajveed ke saath Nazira-e-quraan, Hifze-quraan, 2 Saal ka mukhtasar Aalima course, 3 Saal ka khusoosi Aalima course aur 5. Saal ke Mukammal Aalima o Fazila course par mushtamil hai.

APPEAL

Waqt ki zaroorat ko mahsoos karte hue, intezamia ne ye qadam uthaya ke filhaal, talibaat ke tamam akhrajaat ki kifalat khud idara hi karega. Bi-hamdihi ta'ala ye kaam bahut achhe tareeqe par jaari hai.

Ahle khair hazraat se mukhlisaana guzarish hai ke, har qism ka taawun farma kar is idare ko mazboot aur mustahkam farmaein.

Taawun ke Aasaan tareeqe

- Kisi ek taliba ko Haafiza ya Aalima banane ki zimmedari lijiye.
- Talibaat ko ek waqt,ek din ya ek hafta khana khilane ki zimmedari lijiye.
- Kitabein aur digar zaroori chizen faraham kijiye.
- Apni zakaat, sadqaat aur har qism ke atiyat inayat kijiye.

Mazeed tafseel ke liye call kijiye.

09441060719, 9030897863

Tamam classes mein admissions jaari hain

Baani-o Mohtamim

Khaja Jafarul Abideen Razvi

Ph:0870 2425192
09441060719

JAMIA MOHAMMADIA KHAIRUL ULOOM

Mandi Bazar,
Warangal. (T.S)

Madarasa-E-Khairul-Uloom, A/c No. 444340805 Indian Bank, Warangal.

Jamia Mohammadia Khairul uloom, Shahre Waranga mein Ahle-sunnat o Jamaat ka sab se qadeem deeni idara hai. Idare ka Taalimi nizam Tajveed ke saath Nazira, Hifz Aur Aalim course par mushtamil hai. Is ke saath Asri uloom ka bhi bahtareen nazm hai.

Tamam Shoboun mein is waqt 120 se ziada talaba zer-e taaleem hain. Jinki taleem, hostel aur hospital waghera ke jumla akhrajaat idara hi bardasht karta hai. Is tarah monthly akhrajaat 1,75,000 se bhi ziyada hain. Ye tamam akhrajat aap jaise ahl-e-khair hazraat ke taawun se poore kiye jaate hain

Lihaza Aap apni zakaat, sadqaat ke zariye ya apne marhumeen ko isale sawaab ke liye "kisi ek talib-e-ilm k kifalat" farma kar hamare is idare ka taawun farmaen.

Khadim-e-Idara **Khaja Jafarul Abideen Razvi.**

Website : www.khairululoom.in

جامعۃ ام الھدیٰ للبنات

شیرپور ورنگل

Girl's Arabic Hostel.

Jamia Ummul-Huda Lil Banaat

(Gulshan-e-Aamina) Shairpura,Warangal.

Ye Jamia shahr-e-Warangal mein dukhtaran-e-Islam ki deeni asri taleem o tarbiyat ke liye Ahl-e-sunnat wa jamaat ki awwaleen iqamati darsgaah hai. Yahaan Nazira-e-qur'aan, Hifza aur Aalim course tamaam shoboun mein taaleem jaari hai.

Apni bachchiyon ko aala meyar ki deeni taaleem se arasta karn ke liye hamen khidmat ka mauqa dein. Mazeed tafseel ke liye har se rabta kijiye.

Baani-o-Mohtamim

Khaja Jafarul Abideen Razvi

09441060719

Deeni Masaail Puchhne Ke Liye Rabta Kijiye

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